

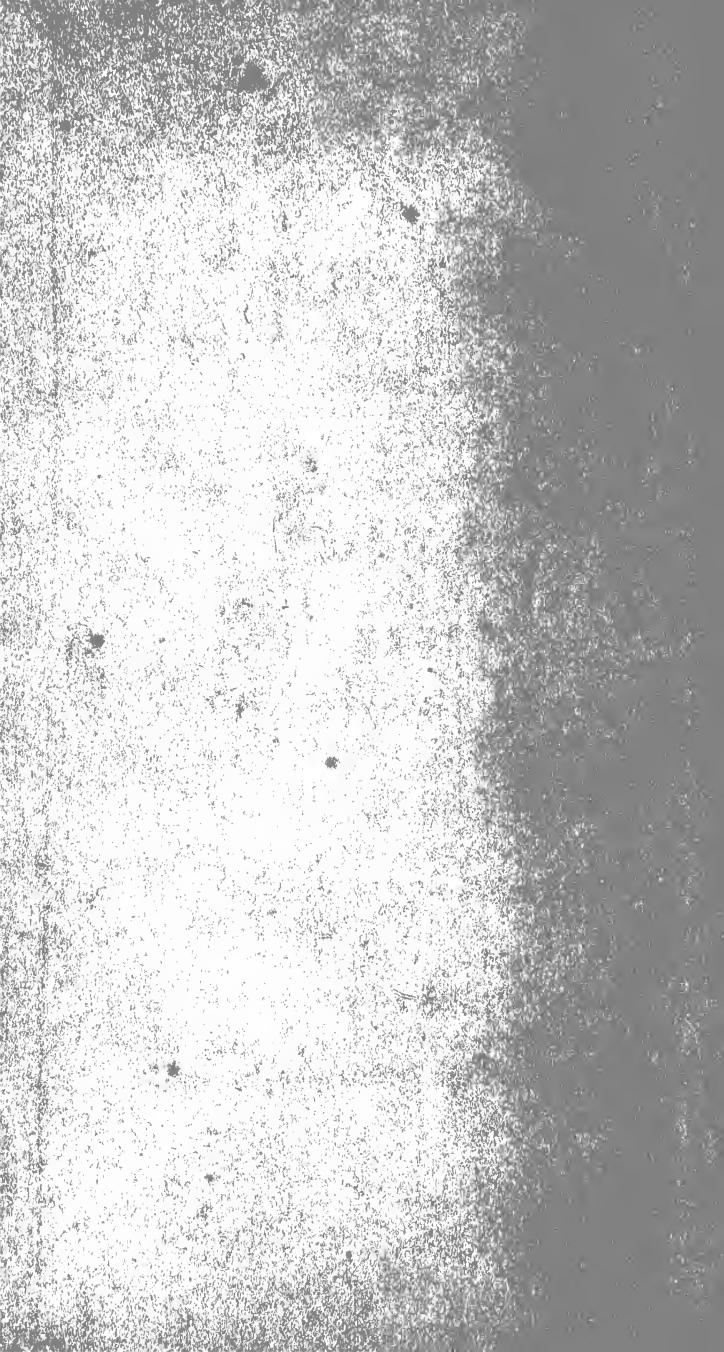
BAPTISM  
CONFIRMATION  
AND  
COMMUNION.

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# BAPTISM, CONFIRMATION,

AND

## COMMUNION:

IN SIX SERMONS.

BY K. M. PUGHE, CLERK, B.A.,

PERPETUAL CURATE OF LEEMING.

WITH AN APPENDIX,

CONTAINING

EXTRACTS FROM THE WRITINGS OF THE REFORMERS  
AND OTHER DIVINES OF THE ANGLICAN CHURCH.

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B E D A L E :

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## PREFACE.

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THE Author of the following Sermons would never have thought of intruding them upon the public, had he not been under the necessity of adopting some plan, by which a small sum might be raised to enable him to complete the building of schools, which he had commenced in his Chapelry. By the kindness of various friends, both known and unknown, he has succeeded far beyond his expectation: and to one and all he takes this opportunity of returning his sincere thanks, and that, not so much in behalf of himself, as of those for whose spiritual benefit the schools are intended.

At the same time he would venture to express a hope, that this little volume may be the means, under God's blessing, of impressing some of those into whose hands it may fall with more worthy views of the important subjects upon which it treats. Of the many and great imperfections of his own performance he is fully sensible, but to the extracts (principally selected from the writings of the reformers,) given in the appendix, he would unhesitatingly direct their most serious attention. If they do nothing more they must at least serve to convince those who read them, that many views, which are in the present day branded as anti-protestant, were by our reformers advocated as truly scriptural and catholic.

The extracts given are for the most part too plain to need comment ; howbeit, he would venture to say a few words with regard to those concerning Baptism. He has heard it alleged, that the reformers said and wrote high things of this sacrament upon the supposition of its being administered to persons capable of, and actually possessing faith ; in other words, that they did not intend what they said to apply to Baptism as now commonly administered among us. This however is incredible, for adult Baptism was a thing practically unknown among them ; and the opinion, (then beginning to be mooted,) that infants are not proper subjects of Baptism, they rejected as a damnable heresy. They addressed, and wrote for, adults, who had been baptised in infancy ; and they certainly would have been more guarded in their language had they looked upon the doctrine of baptismal regeneration as a popish figment. Some of them argue in proof that God regards infants as believers, that is that he imputes faith to them ; and they at least could have had no doubt of their regeneration. Cranmer, it is said, (if not some of the other reformers,) changed his views. Upon some points he did, but not upon Baptism ; for in his last great work, his answer to Gardiner upon the Lord's Supper, there are many incidental passages which fully bear out the opinions which he had formerly expressed. It may be added, that previous to the great rebellion, the service for adult Baptism formed no part of the Book of Common-Prayer. It was inserted to meet the wants of those who, during that period of godless anarchy, had been suffered to grow up without Baptism.



To some, perhaps, there may appear in the following Sermons, a lack of reference to scripture. This has not arisen from any contempt for the word of God, but from the conviction, that more frequent quotation of it would answer no good end, unless the volume were enlarged, so as to admit of arguments to prove, that the passages quoted were quoted in their true sense, Moreover, the Author's object was, rather, to shew, that certain doctrines are taught by the Church of England, than, that they are contained in scripture. That he firmly believes them to be scriptural, the position which he occupies within her pale is sufficient evidence. To prove them to be so, to the satisfaction of those, who claim a right to interpret scripture according to their own private fancies, would be a difficult task.

K. M. P.

*Leeming.*

*The Circumcision, 1847.*

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# SERMON I.

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## I PETER III, 21.

*Baptism doth now save us.*

THERE is never a good work commenced but Satan is at hand to counteract it, and if he cannot altogether hinder it, he will strive to render it imperfect, by the introduction of elements which sooner or later may bring forth evil fruits. The history of our own Church at the time of, and subsequent to the reformation, affords many striking examples which might be cited in illustration of my meaning. Prior to the reformation the people of England had been long bound hand and foot to the doctrines of a corrupted church. To question any one of them was heresy; and (lest perchance any of these<sup>se</sup> should be questioned,) the Bible, the word of the living God, was made a sealed book. The reformation, however, introduced a new and better order of things: godless fables and lying legends were compelled to give place to evangelical truth; while at the

same time the people were supplied with, and bidden to "search the Scriptures."

But at this point Satan stepped in. The people had long been deceived and misled by the usurped authority of a corrupted and fallen Church; and now he taught them to refuse all authority whatever, even that of the Church universal in the best and purest ages. Aforetime the right of private judgment in any shape, or to any extent, had been wholly denied; and now, the right being admitted, and the restrictions upon its exercise removed, he taught them to proceed to the utmost limits of unbridled licentiousness. How this spirit of contempt for all authority was first introduced among the reformed in England, or, in other words, what human agency was concerned in its introduction, I need not now stay to enquire. I am at present more concerned with its consequences than with its origin; and these have from the first been sufficiently disastrous. It has ere now led even to the temporary overthrow of the Church, and to the judicial murder of her chief spiritual and temporal rulers. At one time the Church has been agitated to the centre by violent internal dissensions; at another she has been violently assailed by enemies from without; and anon has sunk into a cold and death-like slumber, as though the contests previously maintained had for a season exhausted all her vital energy.

Now into such a state of slumber the Church had fallen at the commencement of the last century. Mere external decency seemed to be the highest point of christian excellence at which either priest or people aimed. The saving truths of the Gospel were banished from the pulpit, and their place occupied by such bare systems of morality as an enlightened heathen might well be expected to frame; or, if they were at all introduced, it was in form and manner calculated to hinder them producing any beneficial effect upon those who heard them. That there were no exceptions to this universal declension, I do not assert. All I intend, is, that the general condition of the Church was such as I have described it. The exceptions, however striking, were too few and far between to call for more particular notice.

Another reformation however was at hand, hardly less important than that which gave us freedom from the galling fetters of Rome. In the early part of the century the Church showed symptoms of awaking from her slumber. The Spirit of the Lord began to move among her members, and one by one her pulpits again began to resound with words more like to those which of old times were uttered by a Peter or a Paul. Nor did they fail of accomplishing that whereunto they were sent. The people, long stinted to dry husks, eagerly and gladly received the bread of life; and from that time to the present, the work, notwith-

standing occasional checks of minor importance, has continued to progress.

Let it not however be supposed that it has been without its blemishes. Nothing in which man has a hand is perfect ; and this second reformation forms no exception to the general rule. That blemish which had marred the beauty and impeded the usefulness of the former reformation, viz., a contempt of all authority, still remained ; and now it led to a contempt of all forms and ordinances, no matter whether of divine or of human origin. And to this contempt of ordinances, which has proceeded to an alarming and lamentable height, may, I believe, be attributed very many of the worst evils under which we are at present labouring. What these are, I shall not now particularly state, but rather leave you to gather them from what I am about to say.

The ordinance which I now wish to bring before your notice, is (as the text will have led you to expect,) Baptism ; one of the two sacraments which were instituted by our blessed Lord himself. And here let me beseech you to endeavour to lay aside all prejudices, if any have preoccupied your minds. I will ask you to believe nothing that is contrary to scripture ; but I do ask you to believe it to be just possible that you are not always the best judges of the meaning of scripture. Nor do I ask you to accept me as a judge : I only ask you to receive and acknowledge what our

own Church receives and acknowledges. And, that you may do this with the greater confidence, I tell you that her rule is to receive nothing but what has been held and taught by the universal Church from the time of the apostles.

When I say that ordinances generally are contemned, you may possibly be at a loss to perceive how this applies particularly to Baptism; seeing that all, or nearly all church-people, (to say nothing of many who are not church-people,) bring their children to receive it. I will tell you—In the first place, many who call themselves church-people do not bring their children to receive it. They used to do so when there was no other way of having them registered; but since another registration, besides that of the Church, has been provided, they have become sadly careless in the matter: and this proves, that however highly they may value the registration, they utterly condemn Baptism. However, I pass by these, and come at once to those who do bring their children to Baptism: and I ask, how many of them regard it as a means of grace? or look to it for any spiritual blessing? How many look upon it merely as a decent custom? How many are influenced by no higher motive than a desire to secure for their offspring the rites of Christian burial? Do not thousands, the great majority of even professedly religious people, speak slightly of it; class it among the “beggarly elements” of which St. Paul

spake ; and place it upon the same level as the rites and ceremonies of the Mosaic law ? Do they not openly profess to regard it as a mere form and nothing more ; a bare sign or token which makes those who receive it no better in any respect than they were before ? My Brethren, I can from my own knowledge assert, that such is the language generally held concerning this holy sacrament : and, if so, I cannot err in saying that it is generally contemned. I have conversed with many at different times upon this subject ; and the great majority, I have found, regard Baptism as a mere form. What the Church attributes to it, they deny ; and, for the most part, attribute nothing to it themselves. The only reason they can give for having it administered to their little ones, is, that Christ has commanded it : and under such circumstances their obedience is anything but “ a reasonable service.”

Now I think that if Baptism had always been administered, as the Church directs, in the face of the congregation, things could not have come to this state. Had the public use of the service been maintained, the people could not have been ignorant of the true doctrine, however one or two here and there might have refused to believe it. Let us then examine what the doctrine taught in the baptismal service provided by the Church is. It commences with an exhortation to those present to call upon God in the child's behalf,



that he would "grant to him that thing which by nature he cannot have; that he may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same." And as the reason why they should thus call upon God, it states, that "all men are conceived and born in sin; and that none can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost." Now this, even taken alone, would lead any unprejudiced enquirer to conclude, that the Church regards Baptism as a thing of the utmost importance; in short, as the means by which our regeneration or new birth is effected. Those however who make light of Baptism very commonly deny that the Church has any such meaning; and we will therefore proceed to inquire what farther may be gathered from the service. Several prayers and exhortations follow, all more or less bearing upon the question; but we will go on at once to that part of the service which follows the administration of the water in the name of the Trinity. When this has taken place, the priest declares to the congregation that the child "is regenerate, and grafted into the body of Christ's Church;" and calls upon them to thank God "for these inestimable benefits," and to pray that he (i. e. the child) "may lead the rest of his life according to this beginning." Afterwards, in his own and the congregation's behalf, he solemnly

thanks God “that it hath pleased him to regenerate the infant *with His holy Spirit*, to receive him for His own child by adoption, and to incorporate him into His holy Church.” You will bear in mind that we are not at the present moment enquiring whether the doctrine of the Church is true; but, what it is: and I do not hesitate to say, upon the authority of these passages, that it is this—that every baptized child is by Baptism regenerated or born again; and that, in no mere ecclesiastical sense, but by the Holy Ghost; that it is actually united to, and made one with that holy Church which is the body of Christ. Right or wrong, this is her meaning. There is not one word in the service from beginning to end to qualify it. And the note which follows the service confirms it; for therein she declares, that “it is certain by God’s word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.” Now compare this with what I have before quoted from the commencement of the service—that “none can enter into the Kingdom of God, except he be regenerate and born anew of Water and the Holy Ghost”—and who can doubt that she teaches that by Baptism children are regenerated and born anew?

It has been suggested that the language employed is based upon the supposition that those concerned, i. e. the parents and sponsors, have faith. But where is the authority for this? There is nothing in the ser-

vice to favour it. There is nothing in any other document of the Church to favour it. And I may add, that as the Church forbids that parents should be "urged to be present,"\* and as the office of sponsor is undoubtedly of human institution, it is incredible that any thing of the kind was intended. Nor is it credible that the Church declares children regenerate upon the supposition that they will have faith when they are old enough; for not only is there no more ground in the service itself for this supposition than for the former, but it is inconsistent with what she teaches elsewhere. In the second answer in the catechism, she teaches her children to refer to their Baptism, as that wherein they were "made members of Christ, children of God, and inheritors of the kingdom of Heaven." And in another answer she teaches them, that whereas they were "by nature born in sin, and the children of wrath," they "are hereby," i. e. by Baptism, "made the children of grace." If she had intended that their regeneration in Baptism depended upon their after faith, these answers would have been differently worded. They are drawn up for those who have become capable of faith, and the intention would have been expressed. Another striking fact is, that the Church nowhere teaches her children to pray for regeneration, except in those parts of the baptismal service which precede the actual administration of the

\* Canon XXIX.

sacrament ; which surely she would have done, if she entertained a doubt of its being bestowed in baptism. Twice only is regeneration mentioned in any other part of the book of common prayer, (viz., in the confirmation service, and in the collect for Christmas-day,) and on each occasion as a blessing already bestowed, as a thing already past and done.

Still it is contended, that the articles of the Church are opposed to all this, and that we must interpret the prayer book by them. The seventeenth article is especially relied upon ; and at first sight, I grant, it appears to be fatal to the doctrine of baptismal regeneration. To go into any examination of it would occupy too much of our time at present, and lead us into subjects which are far too deep and abstruse to edify an ordinary congregation. Suffice it to say, then, that I agree most cordially with every word of it ; but I conceive that those who so interpret it, or the passage of Scripture upon which it is specially founded, as to militate against baptismal regeneration, entirely misunderstand the subject of which it treats : and in this I am fully borne out by many passages which occur in the writings of those who were concerned in drawing it up. Of the other articles, none deny the doctrine in question, while some plainly support it. The ninth confirms the statement of our natural condition, with which the baptismal service commences. It uses the words “ regenerated ” and “ baptized,” as syno-

expressed by one and the same word. The eleventh article, treating "of the justification of man," refers us to one of the homilies for a fuller expression of the doctrine; and in the homily referred to, not only are the words "baptized" and "justified" used as synonymous, but *the remission of original sin in Baptism is expressly asserted*. The latter part of the fifteenth article, "of Christ alone without sin," is so worded as to lead us to suppose, either that Baptism and the new birth are identical, or that the latter accompanies the former. The sixteenth article, "of sin after Baptism," is so worded as to render it evident that those who framed it believed, that in Baptism we receive the Holy Ghost. The twenty-fifth article declares, that Sacraments are "*effectual* signs of grace;" which, if it mean any thing, must mean that they instrumentally *effect* that which they signify; and it is confessed that Baptism signifies regeneration. And with this agrees the twenty-seventh article, which declares Baptism to be a sign of regeneration or new birth, whereby, as by an instrument, they "that receive Baptism rightly are grafted into the Church." And it concludes by asserting, that the Baptism of young children is "most agreeable with the institution of Christ."

Turn we now to the homilies. In that "of the Salvation of Mankind," we are taught that "infants being baptized, and dying in their infancy, are by this sacrifice [of Christ] washed from their sins, brought

into God's favour, and made his children, and inheritors of the kingdom of Heaven"—that "our office is not to pass the time of this present life unfruitfully and idly, after we are *baptized or justified*—and that we must trust only in God's mercy and Christ's sacrifice, to obtain thereby God's grace and remission, *as well of our original sin in Baptism*, as of all actual sin committed by us after Baptism." In the homily "for the repairing and keeping clean the Church," we are taught that "the fountain of our regeneration is there presented unto us"—in that "of Good Works," that the Jewish washings were by "our Saviour Christ altered and changed....in his Church, into....the sacrament of our regeneration or new birth"—and in that for Good Friday, that "we be therefore washed in our Baptism from the filthiness of sin, that we should live afterwards in the pureness of life."

If any be still unconvinced that the Church of England teaches the doctrine of Baptismal regeneration, I can only say—I know not how he may be convinced. However, be the doctrine itself true or false, it cannot be denied that she appears to teach it; and certainly the writings of the reformers generally, as far as I am acquainted with them, all look the same way—all, more or less, clearly recognise the doctrine, that in Baptism we are born again.

But now, supposing all this to be granted, the question—what weight is to be attached to the authorita-

tive teaching of the Church?—yet remains. And before proceeding to consider this, let me assure you that I have not the smallest intention to put the authority either of our own Church, or of the Church universal, above that of scripture. Many, I know, will say that the question—what weight is to be attached to the teaching of the Church? must be decided solely by its agreement or non-agreement with scripture. Now while I admit this, I maintain that it is altogether irrelevant. We know that the Church professes to teach according to scripture; and, such being the case, the question resolves itself into this— which interpretation of scripture is the correct one? that held by the Church, or theirs who contradict the Church? And therefore, if I do exalt the authority of the Church, it is (not over that of scripture, but) merely over that of private individuals. The plan which was constantly adopted by those wise-hearted men who, under God, delivered our Church from Romish error and superstition, was this—Where scripture is unmistakeably clear they followed it without hesitation; but where doubts or difficulties arose, they relied not upon their own judgment, but appealed to that of the Church universal in the primitive times. That this is the method which they adopted is evident from their writings which remain to us: and unless a man be bold enough to say, “I am sure that my private judgment is infallibly correct,” I see not what

safer or more reasonable course he can adopt than follow their example ; or, if he cannot do that, accept their conclusions.

This question of baptismal regeneration is, I think, one which above all others requires the adoption of this plan for its satisfactory solution ; because it depends entirely upon the passages of Scripture which are capable of being, and which in fact are diversely interpreted. I do not say that they were intended to be so by their Divine Author : God forbid ! but that they are so, no one can deny. The fact seems to be, that most men are apt to get hold of one particular view of some leading truth ; and ever afterwards they are biassed readers of Scripture. They, almost without being aware of it, attempt to make all the rest of Scripture harmonise, not only with that one truth, but with their view of it ; and that, very frequently, without at all regarding the general scope of the passage which they may be examining. Thus, for example, a socinian can see in scripture our blessed Lord's manhood, but he is blind to his Godhead. He has been in the habit of looking at one truth in a particular point of view, and he cannot recognise any other which so much as seems to oppose it. And, notwithstanding the appeal which is so constantly made to scripture as the only ultimate standard, it will, I imagine, be generally found, that the one leading truth, be it what it may, has been learned (not directly from scrip-



ture, but) by tradition, *i. e.*, from a parent, a pastor, a friend, or from the writings of some favourite author. And if so, it follows, that however much the appeal may seem to be to scripture, it is in fact to a traditional interpretation thereof; but to one far more modern and less trustworthy than that to which the reformers of the Church of England had recourse.

To those who profess to rely solely upon divine teaching to enable them to understand the Scriptures, I must honestly say, that I think they expect what they will never receive. We have a right to look to the Holy Ghost to convey the truth to our hearts; but not to so teach, or rather inspire us, as to make us, each one for himself, *infallible* interpreters of the Word. In fact he does not so; for godly and prayerful men are known to differ widely upon points which themselves believe to be of vital importance. However, be this as it may, the Church of England appeals to antiquity; and if the question be raised—is her evidence trustworthy? are her doctrines really what they profess to be—the doctrines of antiquity? I reply, if the reformers were honest and learned, we may rest satisfied that they are. Now that they were honest, their conduct from first to last proved beyond a doubt; and that they were learned, no one will question who is even slightly acquainted with their works. In that particular kind of learning which was required for the object upon which they were engaged, they were pre-

eminently skilled. They appear to have had the various ancient christian authors at their tongues' ends. And, under these circumstances, I see not how we can hesitate to accord to the Thirty-nine Articles, and the Book of Common Prayer, the credit of containing a faithful transcript of those doctrinal truths which the christians of primitive times gathered from the word of God.

## SERMON II.

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I PETER III. 21.

*Baptism doth now save us.*

IN my former discourse upon this text I endeavoured to shew you, that the Church of England teaches us that all children are regenerated in Baptism; and that in so doing, she follows that interpretation of scripture which was held by the primitive Church. Howbeit, to many very excellent people this doctrine is a stumbling block. They not only cannot find it in scripture, but to them it appears to be eminently unscriptural. The strongest and harshest language is not unfrequently employed to characterise it. Now a great deal of this opposition has, I am satisfied, arisen from ignorance of what is intended by the word *regeneration*. It is supposed to mean *a change of heart and affections*, or, as it is sometimes called, *a change of nature*: and when one who has been living “without God in the

world" becomes a truly religious person, nothing is more common than to hear it said, that he has been regenerated or born again. This being the case, it is not to be wondered at that some should pronounce the doctrine of the Church to be false, and others endeavour to explain it away; for alas! it is a melancholy fact, that but a small number of all who are baptised in infancy ever afford us in after life any good evidence of their being *in heart* christians. Besides this, we know that some believe with regard to the grace of God, that if it is once bestowed it is never afterwards finally lost,—in other words, that the person on whom it is bestowed must be saved. And of course, when they see that many who were baptised in infancy not only live wickedly, but die hopelessly, they conclude that neither in their Baptism, nor at any subsequent time, did they receive the grace of regeneration. Now I grant that some few passages of scripture, taken apart from the connexion in which they stand with what precedes and follows them, seem to lend support to this doctrine,—that grace once received is never finally lost. But the most careless reader of the sacred volume cannot but perceive, that the general tenor of scripture is clearly against any such opinion; and that warnings, exhortations, threatenings, promises, and the like, are given, which are utterly at variance with it, though perfectly consistent with the doctrine of baptismal regeneration.

Now with regard to the meaning of *regeneration*, I think the simple fact, that that which is commonly attached to it is inconsistent with the language of the Church, ought alone to render us suspicious that it is not the correct one. It is doubtless a much shorter plan to decide at once that the Church is wrong; but humility would rather incline us to enquire whether we distinctly understand what the Church means? Certainly if we and the Church differ, all presumption is in favour of the Church being right and us wrong.

When our Lord told Nicodemus that he must be born again, it is evident that he made use of figurative language; that he did not mean, that he must "enter a second time into his mother's womb and be born," but, that he must undergo a spiritual change having some analogy to natural birth. This will be granted, I ask then, when a wicked man becomes religious, is there anything in the change at all analogous to that which we experience when we are born into the world? and I do not hesitate to answer, that there is not. The only change which takes place at our natural birth is a change of condition. But the change which takes place in a man when of wicked habits he becomes religious, is a change of heart and affections, disposition and habits. And if this be correctly called a change of nature, no one I think will maintain that any change of nature, or any thing at all analogous thereto, is effected by our natural birth.

You will remember that Nicodemus expressed great surprise at our Lord's doctrine, and bluntly exclaimed, "How can these things be?" Our Lord's reply to this, was, "Art thou a master of Israel, and knowest not these things?" This would lead us to suppose, that our Lord's language, though figurative, was not altogether new and strange; and that the change which he signified by the expression *born again*, was of a kind with which his hearer was, or ought to have been acquainted. And such was the fact: for not only was this figurative expression commonly used in the gentile world, to signify the change of religious condition which occurred to those who were solemnly initiated into the heathen mysteries, and the change of civil condition which occurred to those who of slaves were made free; but the Jews also used it, to signify the change which occurred to such proselytes as they received from among the Gentiles. Male proselytes they baptised and circumcised, females they baptised only; and when thus received they were said to be regenerated or new-born. But if all this be true, how (it will be asked,) is Nicodemus' exclamation of incredulity and wonder to be accounted for? Simply thus—Nicodemus was himself a Jew, one of God's chosen people; and such being the case, he was not unnaturally astonished when he was told, that *he* must undergo a change, similar to that undergone by a heathen when he became a proselyte to judaism. It plainly implied,

that his carnal descent from Abraham would profit him nothing, and that the Mosaic dispensation was about to be abolished. For this he was not prepared ; and this it was that astonished him.

Regeneration then, to borrow the language of a living divine, is that spiritual change “ whereby we are translated from a natural state in Adam to a spiritual state in Christ.” “ In an active sense it signifies our admission into a spiritual state in Christ, in a passive sense our entrance into it.” “ Original sin,” (says the ninth article,) “ is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam ; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, . . . . and therefore in every person born into this world it deserveth God’s wrath and damnation.” Now in this infection of our nature, which we inherit from Adam, there are two things to be considered—first, its guilt ; and secondly, its evil effects upon us. For the first we require simply pardon ; for the second we require grace, *i. e.*, the assistance of the Holy Ghost, that we may be enabled to avert them. The bestowal of the former of these it is which, strictly speaking, constitutes our regeneration or change of condition. As born into the world God looks upon us as guilty descendants of the first Adam ; but by Baptism we are translated from among the descendants of the

first Adam, and grafted into the second, receiving for his sake remission of the guilt which attaches to that infection of nature of which I have just spoken; and thenceforth God regards us not as enemies, but as dear children by adoption and grace. But this is not all. The infection of nature which we inherit is not destroyed, nor in any degree weakened by the pardon of its guilt; and it would therefore, if unrestrained, soon cause us to fall from the sonship which we have received. And therefore, to hinder this, to enable us to avert the effects which must otherwise result from our natural corruption, and retain our sonship, God giveth to us also his Holy Spirit. And this exactly agrees with what we read in St. Paul's epistle to Titus, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." The meaning of this is, that God, not on account of any thing done by us, but, of his own free mercy saved us,—that is, brought us from a state of condemnation into a state of salvation. This he did by the washing of regeneration in Baptism, and by the renewing of the Holy Ghost which was then given to us. And the object of all this was, that, being brought out



of our natural state of condemnation, and accounted just, we should be made heirs of that glorious kingdom which Christ our Saviour has purchased for us.

One objection very commonly urged against the doctrine of baptismal regeneration, is, that if it be true, all baptised persons must be saved, i. e., made partakers of God's glory hereafter. But if the word *regeneration* be understood as I have explained it, you will at once perceive that this objection has no force. It originates, in fact, in a misunderstanding of what *regeneration* means. Still, however, it may be said, that the language of the Church is calculated to induce the ignorant to believe, that because they are baptised, therefore they will be saved. To this I reply—not the language of the Church, but the modern and unscriptural meaning which has been attached to the word which she uses, is calculated to produce this belief. Moreover we know that the unlearned and unstable wrest even scripture to their own destruction :\* and if every doctrine is false which is liable, or capable to be wrested and misunderstood, I do not know where we shall find a true one.

However, to avoid as much as possible all danger of misunderstanding, I will again state what Baptism really does for us. By our natural birth we are children of the first Adam ; by our regeneration or new

\* 2 Peter iii. 16.

our birth in Baptism we become children of God ; not as Adam was his child before he fell, nor as Jesus was in his human nature, but children by adoption. Christ died to redeem the whole human race ; and therefore even by ~~one~~ natural birth, as members of that race, we have a claim to the benefits of redemption. But not until we are baptised can we say that they are bestowed upon us. Previous to our Baptism we are not within the new covenant, but are still counted as children of Adam. By Baptism we are admitted into covenant with God in Christ Jesus ; the guilt of original sin is clean taken away ; God looks upon us as just, counts us his dear children, and gives to us the Holy Ghost to enable us to walk as such. Now you will see that all this does not imply, that the baptised will certainly be saved, but only that they may ; that they have been removed from a state of nature in which they could not be saved, to a state of grace in which they may be saved. And this is exactly what the Church teaches us in the Catechism, viz., that in Baptism we were “made members of Christ, children of God, and inheritors, (or heirs,) of the kingdom of heaven.” But she nowhere teaches us that none of those who are grafted into, and made members of Christ will ever be cut off from him ; she never teaches us that it is impossible to forfeit our adoption ; she never teaches us that we shall certainly attain to our inheritance, unless, through the grace which is given

to us, we become fitted for it, and capable to enjoy it. If indeed she did teach anything half so wild, the possibility of salvation within her pale might well be considered questionable; nor could any be blamed for seeking it elsewhere. But, that she does not, is evident from the very language of the Baptismal service itself; for, with regard to every baptised child, she bids the congregation to pray, that he “may lead the rest of his life according to this beginning;” and while she thanks God that he has “regenerated him with His Holy Spirit,” she humbly beseeches him “that he may crucify the old man, and utterly abolish the whole body of sin; and that, as he is made partaker of the death of His Son, he may also be partaker of His resurrection; so that finally, with the residue of His holy Church, he may be an inheritor of his everlasting kingdom.”

That there is some slight degree of obscurity in the expression, *regenerated by Baptism*, I admit. It seems to attribute to the sacrament, or, as some will have it, to a little water, that which can only with truth be attributed to God himself. And this I believe has a considerable influence with many to cause them to reject the doctrine. Upon this point I will quote a few lines from a sermon preached by good old Bishop Latimer three hundred years ago. After speaking of the meanness of our blessed Lord’s appearance at his first advent, how that he was found lying in a manger and poorly clad, he proceeds—“like as he was born in

rag, so the converting of the whole world is by rags, by things which are most vile in this world. For to go to the matter : what is so common as water ? Every foul ditch is full of it : yet we wash our remission of our sins by Baptism. There we begin : we are washed with water ; and then the words are added : for we are Baptised in the name of the Father, the Son, and the Holy Ghost, whereby the Baptism receiveth his strength.”\* Here you see, that while he acknowledges a little water to be but a vile thing, yet, when used according to Christ’s appointment in the name of the Trinity, he does not fear to speak of it as the means by which we receive remission of our sins. And all who speak slightly of this holy sacrament, because of the vileness of the material element employed in it, I would exhort to consider seriously whose institution it is that they despise ; and to remember how it is said by St. Paul, that “ God hath chosen the foolish things of the world to confound the wise ; and the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, yea, and things which are not, to bring to nought things which are : that no flesh should glory in his presence.” To speak plainly—If any accuse the Church of teaching, that we are made regenerate by any effect of the water, they must be either grossly ignorant, or very mali-

\* Vol. ii. pp. 126—7. Edit. 1845.

cious. Regeneration is the work of the Holy Ghost ; and the sacrament is but the instrument by which he works, the channel through which his gracious assistance is conveyed to us, the outward visible sign or token of his operation. That any divine virtue is communicated to, or mixed with the water, the Church nowhere teaches : but if, by divine appointment, Baptism is the outward visible sign of regeneration, and regeneration is in any way connected with its reception, then is the expression, *regenerated by Baptism*, perfectly justifiable. A somewhat similar form of speech is used by St. Paul when he says that we are “justified by faith ;” for, strictly, we are, as himself elsewhere declares, “justified by God.” “Grace,” (says Archbishop Sandys,) “is offered and received by two especial outward means ; the preaching of the gospel and the holy administration of the blessed sacraments. These two are the instruments, or rather the hands, by the which the Holy Ghost doth offer, exhibit, seal, and deliver the grace of God unto us.”\*

Still it will be said, that the doctrine of baptismal regeneration attributes salvation, not to the Son of God, but, to the Sacrament. Now, in whatever sense St. Peter says, that “baptism doth now save us ;” in the same sense it is of course lawful to attribute salvation to the sacrament. Baptism is the instrument by

\* Sermons, p. 299. Edit. 1842.

which we are saved or delivered from that state of condemnation in Adam, in which we are by nature, and grafted into Christ. It is not intended that its reception certainly secures to us the participation of future glory. However, be this as it may, how can it be said that we attribute any thing to the sacrament, which ought to be attributed to Christ, when we maintain, first, that the sacrament owes all its efficacy to his appointment; and secondly, that whatever is bestowed in it, is bestowed for his sake? If God is then pleased to take us for His children, it is because Christ by his death atoned for sin; and if God then bestows upon us His Holy Spirit, it is because Christ purchased Him for us. He is the sole meritorious or procuring cause of all. Nor is this in any degree contravened by the doctrine of baptismal regeneration, understood as Holy Scripture and the Church have ever taught it.

I have hitherto said nothing with regard to adult Baptism; nor do I think it particularly necessary, inasmuch as all you have already been baptised in infancy. However, as the question may possibly suggest itself—are grown persons as well as infants, certainly regenerated by Baptism? I will endeavour briefly to point out the distinction between the two. Two conditions are necessary in order to a sacrament being effectual; it must be “duly ministered according to Christ’s ordinance,” and it must be rightly received.

Now Baptism is duly ministered whenever water is applied in the name of the Father, and of the Son, and of the Holy Ghost.\* But to its right reception faith and repentance are necessary; i. e., in the case of an adult. Infants are not capable of faith; and, being free from actual sin, repentance is unnecessary; but, be it remembered, they are not guilty of impenitence or of unbelief. Notwithstanding their freedom from actual sin, because they are conceived and born in sin it is necessary that they should be born again, and received into the family of God; which they can only be by Baptism. And the authority of scripture, to say nothing of the uninterrupted practice of the Church from the time of the Apostles, is sufficient warrant for us to bring them to Baptism, “doubting not, but earnestly believing, that God, for Christ’s sake, will favourably receive them.” But the case is widely different with “such as are of riper years,” and have from any cause grown up without Baptism. The service provided by the Church for their Baptism goes upon the supposition that they do repent and believe; and the supposition is expressed in the following words, “doubt ye not therefore, but earnestly believe, that he will favourably receive these present persons, *truly repenting and coming unto him by faith* ;” and this supposition governs the declaration which follows

\* It is not intended by this to express any opinion upon the validity, or invalidity, of lay-Baptism.

their Baptism, viz., that “ they are regenerate, and grafted into the body of Christ’s Church.” With regard to infants, then, we declare them to be regenerate ; and the declaration is absolute : but, with regard to adults, we pronounce them to be regenerate upon the supposition of their sincere repentance and faith.

And here let me point out to your attention the fact, that although the Church supposes that adult candidates for Baptism have repentance and faith, she yet regards them, and speaks of them as unregenerate ; nor ventures to pronounce them otherwise, until they have received that sacrament which her Lord instituted as the sign and instrument of regeneration. And how exactly this accords with the language addressed by Ananias to St. Paul ! The former persecutor was already a penitent praying believer ; yet Ananias did not doubt to call upon him to “ arise and be baptised, *and wash away his sins.*” And this, I think, affords a strong confirmation, if not a positive proof of what I have already observed ; viz., that the word *regeneration* is now commonly used in a sense diverse from that which was formerly attached to it. Most people in the present day would look upon the assertion, that a man truly repents and believes, as tantamount to an assertion that he is regenerate ; and yet here we find the Church assuming the existence of repentance and faith, and at the same time deliberately speaking of



the very persons, in whom she assumes their existence, as unregenerate, because unbaptised.

Upon this, however, it may be asked—what if a penitent believer should die before his Baptism; are we to conclude that he is lost? Certainly the Church does not teach us to believe so. She tells us that the sacraments are “*generally* necessary to salvation;” and that Baptism is necessary “*where it may be had.*” But this is very far from condemning either infants or adults, whose lack of Baptism cannot be charged as a fault against themselves. She declares of infants who are baptised, and die before the commission of actual sin, that they are “undoubtedly saved;” but, of those who die without Baptism, she wisely says nothing. Let us then imitate her moderation. Let us leave them in the hands of a God of mercy. To say that they are damned, would be to usurp his special prerogative of judgment. To say that they are saved, would be to take upon ourselves to dispense with that which he has declared necessary to salvation. It is not to be supposed, that, because he has tied us down to means, he has tied himself also. Because he has instituted Baptism as the instrument of our regeneration, we are not to conclude that he cannot bestow the grace of regeneration without it. But to say, that either infant or adult is certainly damned for lack of Baptism, is to tie down God; and is equivalent to an

assertion that he cannot bestow his grace apart from the means which he has appointed. But, on the other hand, as we cannot be sure of his grace unless we use the means, we have no right to say that any unbaptised are saved. "The soberest way," (says Bishop Jewel,) "is to speak least, and to leave them to the judgment and mercy of God." Howbeit, he says, "if any be not baptised, but lacketh the mark of God's fold, we cannot discern him to be one of the flock. If any take not the seal of regeneration, we cannot say he is born the child of God."

Having thus endeavoured to explain to you what is meant by *regeneration*, and noticed the objections most commonly urged against the doctrine that it is bestowed upon us in Baptism; it now remains to point out to you what influence the doctrine ought to have upon our conduct. For this however I must avail myself of a future opportunity.

## SERMON III.

1 PETER iii. 21.

*Baptism doth now save us.*

IT is not unfrequently urged against the doctrine of baptismal regeneration, that it is eminently calculated to lull the careless into a false and fatal security. To me, however, it appears eminently calculated to produce effects diametrically opposite—to stir them up to “give all diligence to make their calling and election sure,” and to encourage them to persevere unto the end in the full assurance that “if they do these things, they shall never fail.” That many have ere now “held the truth in unrighteousness,” is alas! a melancholy fact. Even the all-glorious doctrine of *salvation by grace through faith*, has been perverted into an encouragement to continue in sin. And I do not deny, that some may have derived similar encouragement from perverted views of the doctrine of baptismal regenera-

tion ; while I readily admit, that there may have been many upon whom, if they have not derived from it encouragement to sin, it has produced no good effect. But all this proves nothing, except the innate depravity of the human heart. What would be thought if I was to argue, that the doctrine of “justification by faith only” must be false, because some, while holding it and looking for eternal life, have continued willing slaves of sin ; nay, have actually maintained that holiness is unnecessary ? Would not any well instructed christian reply—you err in judging of a doctrine by its abuse ? Undoubtedly he would : and such an answer would be amply sufficient. And the same would I return to all who urge against that of baptismal regeneration, that, while many have held it and continued uninfluenced by it for good, some have actually derived from it encouragement to continue in sin. However the futility of such objections will more plainly appear if we consider the practical effects which the doctrine ought, and is calculated to produce ; and this I now purpose, with God’s assistance, to do.

I. And first, let us consider the influence which it ought to have upon parents as regards the education of their little ones. We know that our children are but off-shoots of a corrupted stock ; that they inherit, through us, from the first Adam, a depraved and sinful nature ; that this sinfulness of nature deserves God’s wrath and damnation ; and that, unless coun-

teracted by supernatural aid, it will in after life lead them daily farther from God and his laws; in other words, that the tendency to sin which they inherit, will develope itself in the commission and love of sin. But, supposing the doctrine of baptismal regeneration to be true, how different is their condition after Baptism! In that holy sacrament they have been translated from their natural state or condition in Adam, to a new and spiritual state in Christ. They have received a new parentage; God is become their Father, and they his children; and therefore we look upon them as born anew. The guilt of that natural corruption which they inherit through their earthly parents is clean taken away, and they are counted as righteous through the blood of the everlasting covenant. The corruption itself remains; but they have received the Holy Ghost to enable them in after life to contend against, and subdue it. They have been brought into a state of salvation, and furnished with means by which to defend their position, and to resist the attempts which will surely be made to dislodge them from it.

Now I ask, is there in all this anything to induce us to neglect our children, as if, because we have had them baptised, all farther care of them is needless? Is it not calculated rather to induce us to exercise over them the most untiring and jealous watchfulness? We regard them no longer as our own children, but

God's, committed for a season to our care ; and shall we not diligently instruct them in their Father's will, and teach them to love him ? We regard them as purged from the guilt of sin ; and shall we not do our utmost to impress them with a horror of it, and to preserve them from again contracting its stain ? We regard them as endued with the Holy Ghost ; and shall we not impress upon them the necessity of submitting to his admonitions and guidance, and of daily seeking for larger supplies of his grace, lest, through the infection of nature which still remains in them, they fall from that high estate in which they have been placed ? We regard them as "temples of the Holy Ghost, which is in them, which they have of God ;"\* and shall we not impress upon them the awful warning of the apostle, that "if any man defile the temple of God, him shall God destroy ?"† We regard them as, not ours, not their own, not the world's, but God's, "bought with a price ;" and shall we not teach them to "glorify God in their body, and in their spirit, which are God's !" We regard them as "buried with Christ by Baptism into death ;" and shall we not from the first moment that reason dawns seek to impress upon them, "that like as Christ was raised from the dead by the glory of the Father, even so they also should walk in newness of life !" We regard them as

\* I Cor. vi. 19.

† I Cor. iii. 17.

“risen with Christ;” and shall we not lead them to  
 “seek those things which are above where Christ  
 sitteth at the right hand of God?”

Indeed, my brethren, the doctrine of baptismal regeneration appears to me to be so far from being calculated to render us careless as regards the religious training of our little ones, that I rather look upon disbelief or ignorance of it as a principal cause of that carelessness which so many parents exhibit. No one who thoroughly understands it, and not only believes, but feels it to be true, can be regardless of the religious training of his children. He would as soon think of neglecting his child because it has been baptized, as the miser would of permitting his child to roam unheeded through the streets of a crowded city with a costly jewel or a sum of money in its possession, of the value of which it was ignorant. The miser in such case would expect his child to return stripped of its treasure; and similarly the christian knows, that, unless he discharges those duties which God has committed to him, the probability is, his child will have lost the Holy Ghost ere it be old enough to understand that it ever possessed Him.

And O! what encouragement and support does not this doctrine afford to the really christian parent in his efforts for the spiritual welfare of his offspring! Well may his heart fail within him, well may his diligence flag and his zeal grow cold, if he has only his

own instructions and care to oppose to the temptations of the world, the flesh, and the devil, aided and abetted as they are by that natural tendency to sin which he knows his child to inherit! But he who believes, that the secret whisperings of the Spirit are ever seconding his imperfect instructions, and that His aid is ever vouchsafed to enable the object of them to act upon them, will not—can not be discouraged. Even prayer will afford no comfort to the parent who unhappily looks upon his child as still a child of wrath: for, unless he already knows that it is one of God's elect, how can he feel any assurance that his prayer will be answered? But he who believes that his child is born anew, has every encouragement to pray: for he knows, that he is but requiring a God of mercy and truth to carry on, and complete the good work, which He has already commenced, in one whom He has adopted for His own. And not only does this doctrine afford every encouragement to those pious parents, who are anxiously endeavouring to bring up their children in the nurture and admonition of the Lord; but it also condemns those careless ones, who leave the training of their children to chance; and those also, whose highest ambition seems to be to qualify them for making their way in the world. The only excuse that can be made in their behalf, is, that "they know not what they do." Surely if all parents knew and believed, that their children are by Baptism



made the children of God, we should see a larger number endeavouring to cherish in their young hearts the love of God. Do you, my Brethren, know and believe this truth? If you do, you will not—you cannot, through carelessness, permit your little ones to grow up in ignorance of their Father. Rather, you will do your utmost to teach them to love, fear, honour, and obey him. You will early lead them to his house, and set them about his business. You will lose no opportunity of impressing upon their young minds a horror of sin, and a sense of the danger which they must needs incur by yielding to it. Do you know and believe, that your children were by Baptism endued with the first principles or beginnings of a new and spiritual life? If so, you will not—you cannot permit it to languish for want of fitting food. Rather, you will nourish it, first with the milk, and afterwards, as they are able to bear it, with the strong meat of the Gospel. You will anxiously seek to guard it from every hostile attack. You will strive by precept, example, and earnest intercession at the throne of grace, to subdue that remaining infection of nature which, if unchecked, will certainly impede its development—probably, choke and destroy it. You will teach your children, how powerful and numerous are the enemies against which they have to contend; and how powerless, in themselves, they are to resist them: but, at the same time, you will remind them,

that the strength of Christ is “made perfect in weakness,” and that they, being already part of Him, his strength is already theirs. Above all, you will teach them, that the warfare which they are called upon to wage is strictly defensive ; in other words, that they are already saved, and have only by faith, through the assistance which is vouchsafed to them, to hold fast the salvation which they have received. I am confident, and I have God’s word as the sure ground of my confidence,\* that no child who is by Baptism made a child of God and educated as such, will ever fall away and become a child of wrath. And I cannot but think, that the education of children generally would be conducted in a very different manner to what it is, if the doctrine of baptismal regeneration were more generally held, and better understood.

II. And now, Brethren, let us enquire, what influence this doctrine is calculated to have upon ourselves who have arrived at a more advanced period of life ? The Church tells us, that “ Baptism doth represent unto us our profession ; which is, to follow the example of our Saviour Christ, and to be made like unto him ; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness ; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue

\* Prov. xxii. 6.

and godliness of living." Such is the course that Baptism represents, or shadows forth; such is the course that, in Baptism, we undertake with God's help to pursue; and such is the course that, by his Holy Spirit given unto us, we may pursue if we will. What ground then, I would ask, have any, who are living careless or godless lives, to conclude, that they shall be saved hereafter because they have been baptized? True, our Lord says, "except a man be born again, he cannot see the kingdom of God:" but he says not, that all who are born again shall certainly be partakers of it. He says not, that all who are born again shall certainly live for ever.

"We are not called unto uncleanness, but unto holiness." The Gospel requires us to be "a peculiar people, zealous of good works." It requires us not only to abstain from and strive against sin, but to hate it; not merely to serve God, but to love him. In other words, it requires us to become sanctified, or holy, in heart and affections. Of this, however, we are naturally incapable. In us, (that is, in our flesh) dwelleth no good thing. We require his grace by Christ preventing us, that we may have a good will,—and his assisting grace, working with us when we have that good will. If the former be withheld, we cannot make a beginning; if the latter be withheld, we cannot persevere. Upon every one of you, I say, the former has been bestowed; and the latter you may

obtain if you will. You have been grafted into Christ by Baptism, and have received preventing grace, the first beginnings of a new and spiritual life, that you may be enabled to "grow up into him in all things, which is the head." You have been taken into favour with God, and (if I may be allowed the expression,) have received grace to start you upon the heavenward road. God requires you, and you have engaged to "renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh : to believe all the articles of the Christian Faith : and to keep His holy will and commandments, and walk in the same all the days of your life." These things you cannot do of yourselves, but God has given you preventing grace, and from that you may proceed onwards if you will.

If this be true, how horrible is their condition who, having been baptized, are living in sin, and neglect of God ! and how ought we to tremble lest at any time, through the deceitfulness of sin, we should be tempted to follow their example." "He that despised Moses' law (says the apostle,) died without mercy under two or three witnesses : of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he *was* sanctified, an unholy thing, and hath done despite unto the spirit of grace ?" To say that the doctrine of baptis-

mal regeneration is calculated to lull the sinner into a false security, is absurd. On the contrary, if there be one doctrine more calculated than another to arouse him from his lethargy, it is this. The fact is, that men do not believe it, and consequently go on doing despite to the spirit, without being aware of it. They are taught, truly, that they can do nothing without grace ; and they are taught, falsely, that they have never received grace : and between the two they sink down into apathy at least—possibly, into “wretchlessness of most unclean living.” Some may, perhaps, suggest, that if they have the Spirit, they must be aware of it—that they cannot resist him, without being conscious of doing so. This, however, is easily answered. Indeed I may safely appeal to all who hear me, to answer it for themselves. I would ask, have you never been troubled with conviction of sin? never had uneasy thoughts touching that unseen world that lies beyond the grave? never had any anxious yearnings for something more substantial and satisfying than this world affords? I am sure that you all have. And one such conviction, one such uneasy thought, one such anxious yearning, is sufficient to prove my point—that God’s Spirit has been striving with you ; that you have not been left destitute of his preventing grace. That you could ever have resisted him without being aware of it, I do not say : but you may have resisted him without being aware that it was God’s Spirit that you were resisting. But sure I am of this,

that the more firmly you believe in the doctrine of which we have been speaking, the less likely you will be to resist him for the future.

Nor let any that do believe it argue within themselves, that, because the Holy Ghost has been given to them, therefore it is in their power to repent and turn unto God when they please. True, as long as they retain the Spirit they may do so; but grace given may be withdrawn: the Spirit resisted may be quenched; God may at any moment arise, and swear in his wrath that we shall not enter into his rest. "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." What is the offence against the Holy Ghost, but a persistence in resisting him until he is driven away? This is the one unpardonable sin; unpardonable, not through any lack of sufficiency in the blood of Christ to atone for it, but, because, grace being withdrawn, it cannot be repented of. It is the one damning sin—the sin of final impenitence.

You will I am sure allow, that there is little in all this to encourage carelessness and false security. Of the two, it is rather calculated to terrify unduly those who are conscious of having hitherto lived in careless-

\* Heb. x. 26.

ness. But it need not to do so. That we have sorely dimmed the splendour, and soiled the purity of our baptismal robes, should indeed cause us sorrow of heart and confusion of face. But that same sacrament of Baptism, which purged us from the guilt of original sin, did also convey to us a covenant right of pardon for all actual sin upon our hearty repentance. The same precious blood of Christ which has cleansed us once, will cleanse us again and again from every stain which we may contract. "They, which in act or deed do sin after their Baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice [of Christ] from their sins, in such sort that there remaineth not any spot of sin that shall be imputed to their damnation."\* The only danger is, lest, by continuing wilfully to resist the Spirit's motions, we drive him finally away from us ; and so for ever render ourselves incapable of turning to God : and, if we would avoid this danger, we must continue to grow in grace ; we must employ the grace which we already possess in seeking to obtain further supplies.

And here permit me (in conclusion,) to remind you, that, if indeed we would grow in grace, we must diligently use the means of grace. These are various ; and as regards most of them, the necessity of using them is generally admitted : but, alas ! the one which

\* Homily " of the salvation of mankind."

above all others demands our most serious attention, seems, like Baptism, to be but too generally contemned—I mean the other sacrament, the Communion of the Body and Blood of Christ. This, perhaps, may in a great measure be attributed to the low and unworthy views which prevail with regard to Baptism. Men are not taught to believe, that in Baptism the first beginnings of a new and spiritual life have been bestowed upon them ; and it is, under such circumstances, hardly to be wondered at, that they neglect to seek at the table of their Lord that spiritual food which is necessary for its sustentation and increase. Disbelief in the efficacy of one sacrament leads them to despise and neglect the other. God grant, if any of you have done so hitherto, you may do so no longer ; but, ere it be too late, may be induced to seek, by repentance through faith in the blood of Christ, remission of your sins, and grace to enable you to live unto God for the future.

Consider seriously, I beseech you, what has been said. If you are parents, let it induce you to train and instruct your children, not as your own—but as God's, committed to your care. Do this, and they will have cause to bless you hereafter : but if you neglect them, if you allow them to grow up in ignorance of their heavenly Father, they may, and in all probability will lose that treasure which, as in earthen vessels, they now possess, and hereafter attribute their damnation to your want of care for them. As regards



yourselves, I would say, so long as you “ give all diligence to make your calling and election sure,” you may look back to your Baptism with holy confidence and joy ; you may regard it as a sure pledge of God’s grace given to you for Christ’s sake : but, if at any time you fall away from God, and neglect to return to him, tremble lest he should finally withdraw his grace from you. In such case, your Baptism, so far from saving you, would be but as a weight about your neck, dragging you down into the lowest depths of perdition. All such are “ trees whose fruit withereth, without fruit, *twice dead*, plucked up by the roots.”\*

\* Jude 12.

## SERMON IV.

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PSALM LXVIII. 28.

*Thy God hath sent forth strength for thee.\**

It was my intention, when I commenced this series of Sermons, to confine myself to the two sacraments—Baptism, and the Lord's Supper. It seems, however, hardly correct to proceed to the second of these without first saying somewhat with reference to the rite of Confirmation; more particularly as it fully shares in those feelings of contempt with which but too many regard the sacraments. Let it not, however, be supposed, because I thus introduce it, that I am anxious to place it upon the same level with Baptism and the Lord's Supper. The Church of Rome indeed has taught in modern times, that there are in all seven sacraments; and of these she makes Confirmation the

\* Prayer-Book Version.

second. The Church of England does not limit (as many suppose,) the sacraments to two; but she distinctly asserts, that there are but two “ordained of Christ our Lord in the Gospel;” and, that the other five, “commonly called sacraments, have not like nature of sacraments with Baptism and the Lord’s Supper.” She also teaches, that there two only which are necessary to salvation.

Now as the word sacrament is not found in Holy Scripture, nothing can be thence learned with regard to its proper use. We must therefore be satisfied to enquire how the primitive christians, by whom it was introduced, used it; and the result will afford an additional proof of the anxiety of our reformers to adhere to primitive usage. From the writings of the Fathers, then, it appears—first, that the word sacrament was used in a large sense, to signify any religious ordinance,—and, secondly, that when used strictly, it was confined to Baptism and the Lord’s Supper. The Romish Church violates both these rules—the first, by limiting the number of sacraments to seven; and the second, by adding five to those two which are strictly sacraments. Both these errors the Church of England avoids. She denies that any other rites or ordinances are sacraments in the same sense as Baptism and the Lord’s Supper are; while she denies not but admits, that others may, in a large sense, be called sacraments. She expressly says in one of the Homilies,

that "in a general acceptation, the name of a sacrament may be attributed to anything whereby an holy thing is signified:"\* and in another, she calls matrimony a sacrament.†

If we were commonly to attribute to Confirmation the name of *sacrament*, there would doubtless be danger. The ill-instructed would be led to place it upon the same level with Baptism and the Lord's Supper. And yet the entire disuse of the name has not been without influence in bringing this apostolical ordinance into very general contempt. It would perhaps be the wisest plan to speak of it, not as *a sacrament*, but, as *a sacramental rite*; that is, a rite possessing in some degree the nature of a sacrament.

We will now proceed to consider the scriptural authority which we have for Confirmation. There is no special mention made of its institution; but, in the Acts of the Apostles, two instances of its administration are recorded. The first is in chapter viii. Philip the deacon had baptised certain converts in Samaria, and as soon as the apostles heard of it, they "sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost." The other in-

\* Homily "against Swearing and Perjury."

† Homily "of Common Prayer and Sacraments."

stance is recorded in chapter xix. Paul found certain converts (about twelve in number,) at Ephesus, who had only received John's baptism. "Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptised in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." Here, then, we have the warrant of apostolic example for Confirmation after Baptism. And if it be objected, that in neither place have we any command to continue what the apostles began—I reply, first, that the absence of any intimation to the contrary is alone a strong presumption that the rite was intended to be continued; and, secondly, that we have in the epistle to the Hebrews a passage which is fully equivalent to a command to continue it. If you refer to the first and second verses of chapter vi., you will find, that St. Paul reckons "the laying on of hands" among the "principles," first beginnings, or "foundations" of Christianity. He classes it with repentance, faith, baptism, the resurrection of the dead, and eternal judgment. And it is satisfactory to find, that Calvin (whom so many of those who now lightly condemn Confirmation, delight to call master,) admits that this one passage is sufficient to prove, that Confirmation is of

apostolical origin and obligation. In the miraculous healing of the sick, and in ordination, the laying on of hands was employed : but you will observe, that the laying on of hands is, in this place, classed with those principles of christianity which are proper for all ; whereas ordination is limited to a few, and the gifts of healing have been altogether withdrawn.

Now I am aware that those who altogether reject Confirmation, will argue, that the practice of the Apostles affords no warrant for it, because, (even by our own confession,) it was, as administered by them, accompanied by effects which now no longer appear. They, by imposition of hands, conferred extraordinary spiritual gifts : and as these extraordinary gifts have been withdrawn, the imposition of hands, it is said, should no longer be practised. To this it may be replied, first, that in the case of the Samaritan converts there is no mention made of extraordinary gifts. That such were bestowed, I do not take upon myself to deny : but all that is recorded, is simply, that “ they received the Holy Ghost ;” which may refer to such ordinary gifts as are still continued in the Church. And, secondly, that the primitive christians never so much as dreamed that it was to be discontinued : and surely, upon a point of this kind, we may well conclude, that they were better qualified to form an opinion than we can possibly be. “ The Fathers held Confirmation to be an ordinance apostolic *always profitable* in God’s

Church, although not always accompanied with equal largeness of those external effects which gave it countenance at the first.”\*

This naturally leads us to the question—in what respect does Confirmation now profit? and I answer—it conveys the Holy Ghost to the properly qualified recipient. Nor is this at all inconsistent with what has been asserted concerning Baptism. In Baptism we receive the grace of regeneration, in order to innocence; while Confirmation supplies us with additional grace, in order to strength. “The Holy Spirit” (observes a late Prelate† of a sister-Church,) “is given in different measures and degrees, and to different effects. ‘For there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God that worketh all in all,’ even God the Holy Ghost, who is the Lord Jehovah, and the giver of our spiritual life.” “The Fathers every where impute unto Confirmation that gift or grace of the Holy Ghost, not which maketh us first christian men, but when we are made such, assisteth us in all virtue, armeth us against temptation and sin.”‡ And with this the language of the Church in the Confirmation-service is perfectly consistent; for, while she

\* Hooker. Ec. Pol. B.V. ch. lxvi. § 4.

† Dr. Jolly, sometime Bishop of Moray.

‡ Hooker. Ec. Pol. B.V. ch. lxvi. § 4.

acknowledges the candidates to be “regenerate by Water and the Holy Ghost,” she beseeches God to “strengthen them with the Holy Ghost the Comforter, and daily to increase in them His manifold gifts of grace ; the spirit of wisdom and understanding ; the spirit of counsel and ghostly strength ; the spirit of knowledge and true godliness ; and to fill them with the spirit of His holy fear.”

From all this you may plainly perceive, that to say, that in Confirmation we receive the Holy Ghost, is in no degree inconsistent with the doctrine, that He is bestowed upon us in Baptism. The fact is, that in the former we receive grace diverse from that which we receive in the latter, and to a different end.

The foregoing observations also suggest the grounds upon which the Church has thought good to separate Confirmation from Baptism. Those whose Confirmation is recorded in the Acts, were adults ; and in each case the rite followed their Baptism,—in the one, immediately—in the other, as soon as circumstances permitted. And, similarly, our own Church teaches, with regard to adults, that it is expedient that they should be confirmed by the Bishop “so soon after their Baptism as conveniently may be.” But, with regard to infants, her rule is different. She has not indeed stated what interval should elapse between their Baptism and Confirmation ; but the degree of knowledge to which she requires them to attain is such, that it



must needs be considerable. And most reasonable this arrangement must appear, if we consider, first, that the graces conveyed in Confirmation are such as infants and young children do not need ; and, secondly, that they would not understand the uses and benefits of them, even if they possessed them. Infants “ may be very well admitted to live in the family ; but because to fight in the army of God, to discharge the duties of a christian man, to bring forth the fruits and to do the works of the Holy Ghost, their time of ability is not yet come, (so that Baptism be not deferred,) there can by stay of their Confirmation no harm ensue but rather good.”\*

An opinion commonly prevails, even among those who cannot be accused of contemning any ordinance of the Church, that Confirmation is so called, because those who are admitted to it do then ratify or confirm their baptismal vows. And this opinion, it is to be feared, has given rise in many cases to another still more dangerous, namely, that christians are not bound to perform their baptismal vows until they have so ratified them. The absurdity, not to say wickedness, of this latter opinion will sufficiently appear, if we consider, that even before our Baptism we are under an obligation to do all that the baptismal vows imply. With regard to the former opinion, I would observe,

\* Hooker. Ec. Pol. B.V. ch. lxvi. § 3.

that Confirmation is not so called, because we then ratify or confirm in our own persons promises, which were made in our behalf by others when we were unable to make them ourselves : but, because by imposition of hands the Holy Ghost is conveyed to us, to confirm and strengthen us in all goodness. The Church does not speak of young people going to confirm, i. e., their baptismal vows ; but of their going to be confirmed, i. e., by the Holy Ghost. I may mention, in support of this explanation of the word *Confirmation*, that it is only since the last review of the Prayer-Book that the solemn ratification of the baptismal vows has formed part of the service.

That persons who have been baptized in infancy should solemnly ratify their baptismal vows in the face of the congregation, before they are admitted to the Lord's Supper, seems altogether desirable, though not essential ; and our own Church hath wisely provided that they should do so at the time of Confirmation : but, that this ratification constitutes Confirmation, is a gross mistake. Nor is it by any means an unimportant one ; for though, in point of criminality, ignorance is not to be compared with unbelief, still the evil consequences resulting from it may be equally disastrous. He who goes to Confirmation, contemning the very idea of any spiritual blessing being conferred by imposition of the hands of a fellow-creature, will undoubtedly be sent empty away : while he who goes,

not knowing that a blessing is intended to be conferred upon him, will be very unlikely to profit by it, even though, notwithstanding his ignorance, he should receive it.

Possibly to some among you, the views which I have set forth upon this rite of Confirmation may seem somewhat high and exaggerated. You may have been accustomed to hear others deride the doctrine of Bishops being successors of the Apostles, and endued, like them, with power of conveying the Holy Ghost by imposition of hands. Or, it may be, you have observed that Confirmation is, in fact, for the most part fruitless; and thence arrived at the conclusion, that however decent and edifying it may be, it is but a man-invented rite.

With regard to their opinions, who are accustomed to laugh at the doctrine of the apostolic succession, I will say nothing further than, that they would fain walk by sight, whereas the Christian is required to walk by faith. If miracles, visible to the bodily eye, were still wrought as of old, by apostolic hands, they would believe: but were Christ himself to appear, unless he shewed them a sign, like the Jews of old they would reject him. "The Spirit which is now given by the laying on of hands, is not attested by temporal and sensible miracles as it was at the beginning, for the establishment of our faith while it was young, and to enlarge the Church in its infancy. For

who could now expect, that those on whom hands are laid for receiving the Spirit, shall presently begin to speak with tongues? But yet the divine love is understood to be secretly and universally inspired into their souls by the bond of peace, which enables them to say, 'The love of God is shed abroad in our hearts by the Holy Ghost.' " \*

To those who argue, that the Holy Ghost is not bestowed in Confirmation, because they seldom or never perceive any good to result from it; I would say—might you not, upon the same principle, deny the efficacy of the Gospel? seeing, that the great majority of those to whom it is preached, remain apparently uninfluenced by it. Further than this, however, let it be understood, that when we say that the Holy Ghost is conveyed in Confirmation, we intend, not that every one who is confirmed actually receives additional grace, but that Confirmation is a means in order thereto. We intend, that those on whom the Bishop lays his hands receive the Holy Spirit, *if they worthily prepare themselves for it.*

And this leads me, in conclusion, to say a few words upon the duties of parents and sponsors, as regards the education of the young. Undoubtedly, the shameful manner, in which the rite of Confirmation is too often abused, is calculated, at once, to grieve the true

\* St. Augustin.

churchman, and excite the ridicule of the sceptic. And where is the remedy? Most people are ready enough to exclaim against the Clergy, as if all the evil resulted from their remissness. But, no! it results from causes over which, alas! they can exercise little or no control. They may establish schools for the young of their flocks; they may catechise them from day to day, and from year to year; they may, as the time of confirmation draws near, take every pains to prepare such as are of proper age to profit by it; but all their efforts will, in numberless instances, be rendered utterly unavailing by the total want of home training. Would to God, Brethren, that want of home training were the worst evil against which the Clergy had to contend in leading the little ones, the lambs of the flock, to Christ! But, alas! they have also to contend against every kind of evil example. The rank weeds which grow at home, choke the good seed which they sow at the school or the church, and it becometh unfruitful. And can we wonder that it should become so? Is it not natural, that children should more regard the example of their parents, than the instructions and admonitions of even God's ministers?

Let it not be supposed, that I decry schools as useless; or, that I look upon it as the duty of all parents to educate their own children. On the contrary, schools have been, and are sufficiently blessed to encourage us, under all difficulties, to persevere in sup-

porting them ; and well I know, that few parents in any rank of life have time to educate their own children. All I want at their hands, is that education, which consists in precept backed by a good example. And this, the very poorest, the most illiterate may afford. Let parents make it their earnest and constant endeavour from the first hour of their children's birth, to train them for God's kingdom of glory. Let them endeavour to create in them a longing for the time, when they will be admitted to the communion of the Body and Blood of Christ their Saviour. Let them shew forth, in their own walk and conversation, the true beauty of holiness. And, above all, let them be diligent in prayer for them. All these things are as much within the ability of the hard-handed sons of toil, as of those who are clothed in purple and fine linen, and fare sumptuously every day. Very much of what is commonly called education, poverty may, and does hinder many from communicating to their own offspring. But all that I have now recommended, the poorest may, and, if he regards the salvation of his children, will attend to.

And were these things more generally attended to, rest assured, we should see a much larger share of good fruit result from the labours of the Clergy. In short, children would then be taught to practice at home, what they learn at church and school. Nor should we be scandalised by witnessing large parties

of young people proceeding as carelessly to Confirmation, as they would to a fair or a merry-making ; nor pained by the conviction, borne out by their after-conduct, that they have brought no blessing away with them.

I may add also, that we should be gladdened by a largely increased attendance of the young at the Lord's Supper. That any should be confirmed, and not upon the first opportunity become communicants, is simply absurd ; and yet, how must God's minister often tremble when he sees those, who have been lately confirmed, present themselves at that awful and mysterious banquet ! But he has no cause to tremble for those whose parents have all along seconded his, and the Church's efforts. They may be young ; but, were they still younger, he would feel assured, that they had been taught to desire, and, therefore, were capable to profit by God's offered grace. He would know, that the bestowal of the Holy Ghost in Confirmation had been to them no matter of doubt or irreverence, but a solemn fact ; and would bless God, that he was privileged to administer to them that precious food, by which alone their newly-invigorated life might be maintained under the rude assaults of that world, with which they would be about to form a more intimate acquaintance.

Nothing, humanly speaking, can make up to a child for neglect upon the part of its parents : but, when

parents are careless or irreligious, a heavy obligation lies upon sponsors *to do all they can*; and fearful will be their account hereafter, if they neglect it. This, at least, let all sponsors bear in mind—that, however circumstances may hinder them from discharging the duties they have undertaken, as they would wish, they can always plead in behalf of their God-children at the throne of grace. They can plead with God in behalf of those whom Himself has adopted for his own.

Think not, that any part of what has been said upon this subject is only intended for the young. It is indeed a subject in which the young are deeply interested, but not exclusively. Those who have been confirmed are, or hereafter may be parents, or sponsors. To such I address myself as much as to the young. To one and all, I would recommend the serious and prayerful consideration of this important subject, in all its bearings.



## SERMON V.

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1 COR. x. 16.

*The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

THAT the sacrament of Baptism is contemned, appears, not so much from the neglect of it, (for, as I have before observed,\* most people bring their little ones to receive it,) as from the low and unworthy views which are generally entertained of it. With regard to the other sacrament it is equally true, that low and unworthy views prevail; but the most striking proof that it is contemned is afforded by the almost universal neglect with which it is treated. I say, almost universal; for it is a lamentable fact, that, let it be administered when and where it may, but a very small minority of all who ought to be present, are so.

\* Page 7.

How is this to be accounted for? Doubtless in many instances it arises from utter carelessness and disregard of the soul's welfare; but not always, for we witness much of the same neglect in those, of whom we have good reason to hope that they are christians indeed. Many there be who love God and are anxious to do his will, who nevertheless habitually absent themselves from the sacrament of the Lord's Supper. Some never attend it; while others seem to think it much if they communicate once or twice, or at most three times, in the course of the year. Now let us enquire, what may be learned from scripture, and from the Primitive Church, upon this point; and then see how far the Church of England coincides with them.

And, first, what says Scripture? We do not in any place find an explicit command to communicate so often: and this is urged in proof that frequent communion is not necessary; nay more, that it is not desirable. We are commanded to "pray without ceasing:" and it is argued, that a similar injunction would have been given with regard to the Lord's Supper, if the frequent participation thereof had been a thing necessary, or even desirable, for us. This sort of negative proof is seldom very satisfactory, but in the present instance it is absolutely worthless. While life and reason continue we may exercise the privilege of prayer always, and in all places: but, in order to communion, we require a priest to consecrate and ad-

minister, and at least two or three of our brethren to communicate with us. It is evident therefore, that, had we been commanded to communicate but once in the year, we should have been commanded to do what ten-thousand circumstances might have hindered us from doing. And this, I conceive, is a sufficient reason why such command was never given. "This do in remembrance of me," and, "this do ye, as oft as ye drink it, in remembrance of me,"\* is all that we have in the way of command; and in this nothing is said of the *how often*.

As Scripture then affords us no precept, let us next enquire what may be learned from it in the way of example. The Christian Church commenced upon the day of Pentecost, when, by the preaching of Peter, three thousand were converted to the faith. And one of the first things that we read of these new converts is, that "they continued stedfastly in the apostles' doctrine and fellowship, *and in breuking of bread*, and in prayers;" and, that, "they continuing daily with one accord in the temple, *and breaking bread* from house to house, did eat their meat with gladness and singleness of heart."† Here, then, in the infancy of the Church, we have the example of daily communion. And concerning the disciples at Troas, about twenty-seven years later, we read, how that "upon the first day of the week, when they

\* I Cor. xi. 24-5.

† Ac. ii. 42, 46

came together *to break bread*, Paul preached unto them."\* Now this is remarkable, as shewing the chief object for which they met upon the Lord's day. It was not for prayer, nor for preaching, though doubtless both of these were duly attended to; but for the celebration of the Lord's Supper. The language employed shews that they met, not for that only, but for that chiefly. Here then we have the example of weekly communion.

Such is the testimony of the inspired history. It is brief but decisive: nor is there any thing in uninspired history to weaken it. On the contrary, we learn from the ancient Christian writers, that frequent communion was the universal practice of the Church, at least while she retained the warmth of her first love. In many places this holy Sacrament was administered daily; in some three times in the week; in all, upon each Lord's day.

And now, what says the Church of England upon this point? The only positive order that she has given occurs at the end of the communion service,† viz., "that every parishioner shall communicate at the least three times in the year:" (and would to God

\* Ac. xx. 7.

† Unless Canon xiii. be allowed; which directs us to celebrate and keep the Lord's day and other holydays, "according to God's holy will and pleasure;... ..that is,.....in oftentimes receiving the communion of the body of Christ."

even this reasonable order were obeyed, so that it were in a worthy manner !) This, I am aware, is used by many to shew, that the Church of England discourages frequent communion. But observe: she not only says not a word against it, but her language implies that it would be well to communicate oftener than thrice. When she bids all to communicate *at least* thrice, she plainly intimates that thrice is very seldom. Moreover, in cathedrals and other churches where there are many clergy, she has actually ordered a weekly communion. And from this we may infer, that she deems it desirable for all; and would order it for all, if all were as ready to avail themselves of the privilege as she presumes the clergy to be. Further, you will bear in mind that she has provided a communion-service for every Sunday and Holy-day throughout the year; and also, that the service for any Sunday “shall serve all the week after, where it is not otherwise ordered.”\* This, surely, affords a sufficient answer to those who assert that she discourages frequent communion. She does, in effect, say, that those who communicate thrice in the year she will continue to regard as her children: but, so far from discouraging an oftener approach to this holy sacrament, she has made special provision for its administration upon every Sunday and Holy-day; nor, if in any place the

\* Note at the end of Preface to the Book of Common-Prayer.

revival of primitive love and faith among her children should demand its daily administration, will she be found wanting.

Much however as the revival of at least weekly, if not daily communion is to be desired, it is a thing not to be enterprised rashly or without much previous preparation. Low and unworthy views of this sacred ordinance have long prevailed, and these must be eradicated e'er we can hope to profit by its more frequent iteration. The revival of primitive usages must be preceded and accompanied by the revival of primitive doctrines. Most, if not all of the evils under which we now suffer, may be traced directly or indirectly to the Church of Rome. We still feel the ill effects of the various corruptions which she introduced prior to the reformation. She taught, and still teaches, that it is sufficient to be present and gaze at the celebration of the sacred Mysteries; and that it is not necessary frequently to partake of them. She taught, and still teaches, that in this sacrament there is a literal sacrifice of Christ by the priest available for all the faithful, whether present or absent, quick or dead. She directed, and still directs her children to flee for refuge to the blessed Virgin, and other the saints of God; and thus diverted their attention from the life-giving Body and soul-cleansing Blood of the immaculate Lamb. And the consequence is, that, even to this day, we see the heavenly banquet despised and

neglected: though, it may be, men have learned to defend their neglect upon other grounds. In fact, the corrupt and uncatholice doctrines of modern heretics and schismatics serve to uphold and perpetuate the evil practices first introduced by papal Rome. What our people need, is, to be brought back to the practice of the primitive Church; and, in order to this, Romish and Protestant *novelties* of doctrine must alike be swept away.

The Church of Rome teaches, that the elements of bread and wine in the Lord's Supper are transubstantiated into the natural Body and Blood of Christ;—that though the appearance of bread and wine remains, the substance or reality is no longer there, but whole and perfect Christ, who is offered to God a sacrifice propitiatory for the sins of quick and dead. Now too many of those who are called Protestants, not only reject this fantastical transubstantiation, this gross and carnal presence and literal sacrifice; but, proceed to the opposite extreme of denying all change in the consecrated elements, and maintaining that in the sacrament there is nothing more than bare signs or figures. The former opinions lead to a superstitious reverence, and idolatry;—the latter to irreverence; and both equally to a neglect of that which our Saviour instituted and commanded.

Herein, however, the Church of England follows at once the teaching of holy scripture and of the Fathers;

maintaining on the one hand, that the bread and wine do remain after consecration “in their very natural substances;”\* and yet on the other hand, that the bread sacramentally is changed into the Body of Christ,”† and the wine into his Blood, which Body and Blood “are verily and indeed taken and received by the faithful in the Lord’s Supper.” She has no sympathy with those who teach, that in this sacrament there is nothing more than a remembrance or figure of the death of Christ,—a visible representation thereof, calculated and intended to excite the feelings. On the contrary, she declares, that thus much at least we must be sure to hold,—“that in the supper of the Lord there is no vain ceremony, *no bare sign, no untrue figure of a thing absent*: but . . . the communion of the Body and Blood of the Lord, in a marvellous incorporation, which by the operation of the Holy Ghost is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win their bodies a resurrection to immortality;”‡—that “to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the Body of Christ; and like-

\* Note at the end of the Communion Service.

† Ridley’s “Brief Declaration of the L. S.” works. p. 12.  
Edit. 1843.

‡ Homily, Of the worthy receiving, &c. Part I.



wise the Cup of Blessing is a partaking of the Blood of Christ ;”\*—and, further, that our souls are strengthened and refreshed “ by the Body and Blood of Christ, as our bodies are by the Bread and Wine.”† The manner how all this is effected she attempts not to define. She regards it, and rightly, (and happy would it have been for Christendom if it had ever been so regarded !) as a mystery to be received by faith, and not curiously examined by carnal-reason. She neither admits, with the Romanist, an explanation contrary alike to scripture, antiquity, and the senses which God has given to us ; nor yet, with other heretics, denies all presence of Christ,—all change of the elements whatever. In a word, she believes that while Bread and Wine truly remain, the Body and Blood of Christ are really, because truly, present : or, (to quote the words of one who earned, and will hereafter wear the martyr’s crown,) “ that the same visible and palpable flesh, that was for us crucified, and appeared after his resurrection, and was seen, felt, and handled, and ascended into heaven, and there sitteth at his Father’s right hand, and at the last day shall come to judge the quick and the dead ; that self same body, having all the parts of a man’s body, in good order and proportion, and being visible and tangible ; is eaten of christian people at his holy Supper.”‡ To many, whose ignor-

\* Art. xxviii.

† Catechism.

‡ Cranmer’s answer to Gardiner. Works vol i., p. 24. Edit. 1844.

ance of what is really catholic doctrine, at least equals their zeal against popish error, this, I fear, will sound like transubstantiation. I can only say, that it is the carefully considered teaching of one who laid down his life rather than give place to that grievous perversion of the truth.

But it will be said,—what need we the testimony of the Church or of individuals, while we have the infallible word of God? “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Now I have already sufficiently declared,† that I have no wish to exalt the Church above the Word of God; and, that in fact the question is not, what does scripture say? but, what does scripture mean? Howbeit, let us come to scripture. St. Paul writing to the Corinthians, and blaming them for the irreverent and unworthy manner in which they celebrated the Lord’s Supper, says, “he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, *not discerning the Lord’s body.*” Now I would ask,—how can it be imputed to us, as a fault, that we discern not the Lord’s Body in the Lord’s Supper, unless the Lord’s Body is *really* there? These words appear to me to prove, (not indeed a carnal, but certainly) a *real* presence. In the ministration of this sacrament the Lord’s Body is presented to

us, and the wicked fail to discern it, not because it is absent, not because they are mocked with bare signs and untrue figures; but, because they are void of faith. They walk by sight and not by faith, and what they can see with the outward eye, that they believe; but that which requires the eye of faith for its perception they believe not.

That there is a commemoration of the death of Christ in the Lord's Supper, I do not deny. Himself expressly said, "do this in remembrance of me." Neither do I deny that there is in it a representation of his death. St. Paul says, "as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." But there is, I assert, much more in it. There is the life-giving Body and soul-cleansing Blood of the Lamb of God, provided for the nourishment of our souls. There is that spiritual food and sustenance of which we do all stand in constant need; and without which the spiritual life, first given to us in Baptism, must inevitably pine away, and in time perish.\* Our Lord himself has said, and confirmed it with a "verily, verily," that "unless we eat the flesh of the Son of man, and drink his blood, we have no life in us."

But, alas! thousands are ignorant, and thousands deny, that the first beginnings of spiritual life have

\* Compare Hooker. Ec. Pol. B.V. Ch. lxvii. § 1.

been imparted to them : and, consequently, they neglect that food which has been provided for its maintenance and increase. And of those who are conscious of it, how many attribute it to anything but Baptism, and rely upon anything rather than the Communion of the Body and Blood of Christ for its support ! “ He that eateth me,” (says our Lord,) “ even he shall live by me ;” and yet do multitudes trust to live by prayer, by hearing and the like, alone, to the utter neglect of this holy sacrament. Or, if perchance they do at all admit the necessity of eating Christ, they explain it of eating Him by faith ; as if true faith could do otherwise than send them to that means of eating which Himself has appointed ! The majority, ignorant of the fact that they have already been endued with the germ of spiritual life, go on from day to day with a vague kind of half-hope, half-expectation, that they shall become spiritual at some time. Others, again, conscious of possessing the spiritual life, or mistaking excited feelings for it, communicate occasionally as a kind of spiritual treat, (if I may so speak.) While a third class of mere decent formalists, utterly ignorant that there is a spiritual life, and perfectly contented to go on in outward decencies for ever, communicate as a matter of course, and with no higher view than that it is not altogether safe or respectable to neglect anything which Christ has positively enjoined.

All this is truly lamentable ; and the only remedy,

humanly speaking, lies in the restoration of those sound and truly catholic views of both the sacraments, which obtained in the primitive ages, and which our own Church has embodied in her Liturgy, her Articles, and her Homilies. This much at least is clear,—that low and uncatholic views have not tended to our advancement in holiness; for perhaps in no former age has there ever been so much talk about religion, so much praying and preaching, with *comparatively* so little genuine practical piety. “We are yet carnal: for whereas there is among us envying, and strife, and divisions, are we not carnal, and walk as men?”\*

I have said, that to the prevalence of low views of the Lord's Supper may be attributed the neglect with which it is treated. I would not, however, be understood to imply, that even these low views, supposing them to be the correct ones, justify such neglect. On the contrary, I am often exceedingly puzzled to account for the conduct of many who hold them. Grant, that there is in this sacrament nothing more than a commemoration of the death of Christ: still, one would think, that when the circumstances connected with its institution are considered, all who really love the Lord Jesus would be anxious to avail themselves of every opportunity of taking part in its celebration; and would consider the wilful turning their backs upon it

\* 1 Cor. iii. 2.

as equivalent to a declaration, that they were anxious to forget what he has done for them. "Do this in remembrance of me." Surely, if, when opportunity is given us, we refuse to "do this," it is as much as to say,—we will not remember thee. However, the fact is, that as one error generally leads to many more, even so has it happened with the Lord's Supper. It has been invested with attributes of terror, just in proportion as it has been deprived of those which truly belong to it, and which are so well calculated to fill the humble penitent with feelings of adoring love and thankfulness: and the consequence is, that many, who would otherwise be glad and welcome guests at the heavenly banquet, abstain under the idea that it is only intended for such as have reached a high state of christian perfection. Upon this point, however, I shall have more to say upon another occasion.

In conclusion: I would not have it supposed, from what has been said, that I am anxious to see all who bear the Christian name become at once constant communicants. True it is, that our departure from primitive usage in this respect is very lamentable. But, it is lamentable *as shewing that love has grown cold, faith weak, and doctrine unsound*. It is the effect, and not the cause. That it has reacted upon, and increased the evils by which itself has been caused, I am fully persuaded:—but, still, the restoration must be commenced by the inculcation of sound doctrine. Let

the sincere christian be only taught to believe, that in the Lord's Supper Christ is really and truly offered to him ;—that, if he receives Him, he receives also the Holy Ghost to sanctify him ;—that the whole virtue of His sacrificed Body and Blood is had by this sacrament ;—and that the effect thereof in him will be a real transmutation of his soul and body from sin to righteousness, from death and corruption to immortality and life ;\* and he will not, he cannot fail to become a constant communicant. And, if he do not thus believe, we can hardly hope that he will profit, even though he should communicate daily.

\* Hooker, Ec. Pol. B.V. ch lxvii. § 6.

## SERMON VI.

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1 COR. x. 16.

*The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

THAT it is a duty incumbent upon all christians to partake of the sacrament of the Lord's Supper, none, I suppose, will deny, who believe that He instituted it, and said, "this do in remembrance of me." Viewed in this light, however, there is little to astonish us in the neglect with which it is treated, for the more part of mankind make but slight account of duties when they clash with interest or inclination: and why should they account of this more than of others? Those who *habitually* leave undone things which they ought to do, and do things which they ought not to do, may well be expected to violate their Saviour's dying injunction with regard to this holy sacrament. Nor, indeed, is it at all to be desir-



ed that *such*, while they continue *such*, should partake of it. Howbeit, even in their mouths the excuses, which are commonly alleged for their neglect of it, are utterly worthless. What, for example, is more common than to hear a man say, that he is not fit? or in other words, that "he is a grievous sinner, and therefore is afraid to come?" And what can be more unanswerable than the Church's reply to this? "Wherefore then dost thou not repent and amend?"\* And so of every other: there is not one but must recoil upon him by whom it is urged. The wicked, in fact, are, as regards the sacrament, in a most awful dilemma; for, if they partake of it they "eat and drink damnation to themselves;" and yet, "except they eat the flesh of the Son of man, and drink his blood, they have no life in them."

From this you will perceive, that I am very far from wishing to see all without more ado become communicants; and also, that I acknowledge the necessity of a certain fitness in order to our profiting by the Communion. But of those who abstain there are, I believe, some, (and I would hope many,) who are not living in *wilful* and *habitual* sin, and whose absence from the heavenly banquet is prompted by a deep feeling of their own unworthiness: and these it is as desirable by all arguments to allure to the Table of their Lord, as it is to deter and repel those.

\* Second exhortation in the Communion-Service.

Let us then consider the obligations under which we lie to partake of this sacred feast. First, there is the express and positive command of Christ: and it cannot be supposed, that he gave it without intending it to be obeyed; nor yet, that in giving it he set a snare for our souls. This alone ought to weigh sufficiently with all who are humbly anxious to do their Lord's will (and to such only am I now speaking,) to induce them to give this matter their most serious and prayerful consideration. That we *may* so obey our Lord in this respect as to offend him, and endanger our own souls, I do not deny. But the same may be said of the duty of prayer:—we may go about it in such sort as to insult God, and bring down upon ourselves a curse instead of a blessing.

Secondly, there is the obligation arising from our own spiritual necessities. To communicate is a duty which we owe to ourselves, as well as to Christ. I do not say this merely upon the ground, that it must be safer to obey than to disobey; but upon the much higher ground, that in the Lord's Supper there is offered to us all that we need for the continuance of our spiritual life. "For this most high and precious sacrament is the health both of soul and body, the medicine for all spiritual languor; hereby our vices are cured, our passions bridled, our temptations overcome or at least weakened; greater grace is infused,

virtue begun is increased, faith is confirmed, hope strengthened, and love inflamed and enlarged.”\*

I will not in this place enter into any discussion, as to the means by which we are first endued with spiritual life; the fact, that I am only addressing myself to such as are giving some proof that they possess it, renders it unnecessary to do so. Let the spiritual life commence when and how it may, God’s grace is constantly necessary for its support. This, I suppose, will be denied by none; and yet, methinks, many are in the habit of using this word *grace*, without clearly understanding what it implies. When we speak of salvation being by grace, we mean, that it is a free gift bestowed upon us by God, and that it is not merited or procured by our own works. But when we speak of God’s grace, as that of which we stand in constant need, we mean his assistance. This is well illustrated by the language of one of the collects,† in which we are taught to pray to God, that, “because through the weakness of our mortal nature we can do no good thing without Him, He would grant us the help of his grace.”

15<sup>th</sup> ~~15<sup>th</sup>~~ Now from our Saviour’s discourse, recorded in the fifth chapter of St. John, it appears, that unless we abide in Him, we cannot hope for the divine aid. “If ye abide in me,” (he says,) “and my words abide

\* A Kempis, Imit. of Christ, B. iv. ch. iv. § 2.

† For first Sunday after Trinity.

in you, ye shall ask what ye will, and it shall be done unto you." On the other hand : " If a man abide not in me, he is cast forth as a branch, and is withered." Clearly, then, our abiding in Christ is the condition upon which our prayers for God's grace will be answered, by which grace alone our spiritual life may be maintained ; while, if we cease to abide in him, we shall as fruitless branches be severed from him ; and in that case, I need hardly say, our spiritual life must become extinct.

And now let me draw your attention to another of our Lord's discourses, recorded in the sixth chapter of the same gospel, in which He spake of the eating of his flesh, and the drinking of his blood. In the sixth verse we read, " He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." There is a remarkable similarity between the language employed in this, and in the before-quoted passage. In the one we read of *abiding* in Christ ; in the other, of *dwelling* in him : and in the original, I may remark, the same word is employed in both cases. The argument in brief will stand thus :—Our spiritual life cannot be maintained without God's grace ; in order to our obtaining God's grace, we must abide or dwell in Christ ; and this we do, if we eat his flesh, and drink his blood, whereas if we eat and drink not, we have no life in us.

But possibly you have e'er now heard it maintained,

that all that our Lord said, in this discourse, of the eating of his flesh and the drinking of his blood, was intended of the eating and drinking by faith; and, that it has no connexion with that sacrament of his body and blood which he afterwards instituted; and, consequently, that nothing can be inferred from it in favour of the necessity of communicating. In all this there is a mixture of truth and error. That we cannot eat the flesh of Christ and drink his blood without faith, I admit; and also, that it was of the eating and drinking by faith, of which he spake: but, that he spake without all reference to that sacrament which was afterwards to be instituted, I cannot admit.\* The fact is, we must eat his flesh and drink his blood by faith; and, in condescension to the weakness of our faith, he has instituted this holy sacrament that we may the better be enabled to do so. “The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.”† “The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather to their condemnation, do eat and drink the sign or sacrament of so

\* See Hooker, Ec. Pol. B.V. ch. lxvii. § 1. † Art. xxviii.

great a thing.”\* To me it appears, that those who maintain, that our Lord’s discourse in the sixth chapter of St. John has nothing to do with this sacrament, because he there spake of an eating and drinking by faith, do in effect maintain, that for the eating and drinking in the Lord’s Supper—faith is unnecessary.

That he, who without fault of his own is deprived of this sacrament, may without it eat the flesh and drink the blood of Christ, I do not deny :† but, if it be true that this sacrament was “ordained by Christ himself as a means whereby we receive his Body and Blood, and as a pledge to assure us thereof,” I do not see how any man can expect to be enabled to eat and drink by faith, who wilfully absents himself from it. Moreover, if it be admitted, that the visible and tangible sacrament was instituted in condescension to the natural weakness of our faith, how can he who turns his back upon it clear himself of the charge of presumptuously despising the help which God has mercifully provided for him? “When that which is perfect is come, the use of sacraments shall cease; because the Blessed, in their heavenly glory, need not any sacramental remedy :”‡ but, so long as we continue in the flesh, we cannot without high ingratitude towards

\* Art. xxix.

† See the third rubric after “The Communion of the Sick” in the Book of C. P.

‡ A Kempis. Imit. of Christ. B. iv. ch. xi. § 2.

God, and infinite risk to our own souls, neglect those special helps which he has provided us withal.

Notwithstanding all this, however, a real though mistaken feeling of unworthiness prevails to deter many humble souls from drawing near to, and partaking of the heavenly banquet. Who, I would ask, is worthy to partake? Surely not one. Neither archangel nor angel, much less even the most advanced of saints, is worthy to feed upon the sacred food of Christ's most precious Body and Blood. If none had been intended to communicate, save those only who should be worthy to do so, then would this holy sacrament never have been instituted. That St. Paul speaks of eating and drinking unworthily, I admit. Nay, more, he expressly says, that whosoever does so "shall be guilty of the body and blood of the Lord." Nor has our Church, in her exhortation to the Communion, omitted to warn her children upon this point. She speaks of it as "dangerous to them that will presume to receive it unworthily," and bids us to consider "the great peril of the unworthy receiving thereof." But in all this there is nothing about our *worthiness* or *unworthiness*. As I have just said, there are none worthy to receive; but that does not hinder but we may receive worthily, for to receive worthily is to receive *in a worthy manner*. Even when the Church speaks of "the great peril of the unworthy receiving thereof," she means not of *unworthy persons receiving it*; but,

*of the unworthy reception of it, or, of the receiving it in an unworthy manner.* Read attentively all that St. Paul says upon this subject, in the eleventh chapter of his first epistle to the Corinthians, and I am sure you cannot but see, that the view which I take of the matter is the correct one.

That a certain fitness is required in those who would communicate worthily, I have already admitted. But in what does this fitness consist? In freedom from sin? Nay; for then ought none to communicate. In a certain degree of freedom? Nay; for then would it be impossible for any to communicate without a dread of unknown perils, inasmuch as we have no means of ascertaining in what the required degree of freedom consists. But what says the apostle? "Let a man examine himself:" and what then? Communicate if he find himself free, or tolerably free from sin, but not otherwise? Nothing of the kind; but, "so let him eat of that bread, and drink of that cup." To assert, that we ought to abstain from the Communion, if upon self-examination we find that we have been guilty of many and great sins, is absurd; and betrays an utter ignorance of the nature and design of this holy sacrament. That we have sinned is proof of Satan's power, and our own weakness; and, that we need large supplies of that divine grace which this sacrament was intended to be the means of conveying to us: and, therefore, for any man to say, I will not communicate be-



cause I have sinned, is as if an invalid should say, I will not take the medicine which is prescribed for me because I am sick.

It is just possible that a man may consider his past life, and perceive himself to have been a sinner, without feeling any sorrow on account of his sins, or desire to walk more closely with God for the future. That such an one should communicate, I do not say. Indeed, of such I am not speaking. For the most part however, self-examination may be taken to imply at least some degree both of repentance and faith; for why should a man be at the pains to examine himself, unless he have a desire and purpose of amendment? Brethren, I do not hesitate to say, that he who examines himself, and comes to the Communion with a real desire for grace to enable him to amend his life, truly believing that God is willing for Christ's sake to supply his needs, possesses all the fitness that is required. Such an one cannot eat and drink unworthily; and I pledge my soul for his, that he not only will not eat and drink damnation to himself, but, that he will eat the Body and drink the Blood of Christ to the strengthening and refreshing of his soul.

One thing has frequently struck me, viz., the disinclination to consult God's minister, which is so generally (may I not say, universally?) manifested by those whose backwardness to communicate arises from really conscientious scruples touching their own fitness, and

the like. It may, perhaps, be partly accounted for by the fact, that the Church's invitation to them to do so is so rarely brought before their notice. But one would suppose, that such as are really anxious for their own spiritual welfare would, without an invitation, naturally betake themselves for counsel to him who is appointed to watch for their souls. The Church invites those who cannot quiet their own conscience to come to God's minister; "that by the ministry of God's holy Word they may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of their conscience, and avoiding of all scruple and doubtfulness."\* And why should they not? It would be well, perhaps, even if many of those who do communicate would accept her invitation; for it is to be feared, that not a few quiet their own consciences far more readily than is desirable.

Many, I doubt not, will be ready to exclaim, that this confession and absolution is essentially popish. Let all such, however, remember, that what I have quoted is from the Book of Common Prayer of the Church of England. God forbid that Englishmen should ever cease to have a wholesome dread of Popery! but that is not a wholesome dread, which would deter us from the use of any ordinance, merely because in the Church of Rome it has been abused.

\* First exhortation in the Communion-service.

I would not be misunderstood upon this point; and therefore let me say, once for all, that I do not hold confession to be necessary: but I do say, that many who are troubled with doubts and fears, and weighed down with a sense of their own sinfulness, would be wise to use it. Nor do I scruple to say, that God's priest is commissioned to absolve *such*; to absolve them, not by his own power, but, ministerially; and, that the word of pardon, which he speaks to them on earth, will be ratified by God in heaven. The very words of his commission (and they are the words of Christ,) are,—“Receive the Holy Ghost for the office and work of a Priest in the Church of God. . . . . Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.”\* In proof that the Church of England intends her children to make use of confession, and presumes that they will do so, I may remind you, that she has straightly charged her ministers, not at any time to reveal or make known those secret and hidden sins which may be confessed to them, “except they be such crimes as by the laws of the realm their own lives may be called into question for concealing.”†

In conclusion, permit me to address a few words to

\* See the service for “the ordering of Priests;” and Bishop Andrews' Sermon upon John xx. 23

† Canon cxiii.

such as are parents. You have, perhaps, been accustomed to regard the Lord's Supper as a thing in which the young have no concern; as a privilege intended only for advanced christians, and to be partaken of by them only at long intervals, and after much formal preparation. Such views are very prevalent, and we see the consequences of them. The greater number of those who are grafted into Christ at Baptism have fearfully fallen away from him, long e'er they have attained to man's estate. As you value your children's souls, then, I would exhort you to commence at once their training for this holy sacrament. Guard zealously by your prayers, your instructions, your warnings and exhortations, your example, and, when necessary, by reproof and correction, that principle of heavenly life which was imparted to them in Baptism. Teach them to look forward to the period of their Confirmation as to a spiritual coming-of-age, at which they shall receive new vigour to enable them to contend against sin, the world, and the devil. Do this; and you will find them, by God's blessing, prepared to partake of, and profit by the Communion of the Body and Blood of Christ, which will thenceforth be to them "the salve of immortality and sovereign preservative against death; a deifical communion; the pledge of eternal health, the defence of faith, the hope of the resurrection, the food of immortality, the healthful

grace, and the conservatory to everlasting life."\* Do this ; and He, who alone can prosper your efforts, will assuredly second you. Here, your children shall live the life of faith to His honour and glory ; and hereafter, that of enjoyment in his eternal kingdom : to which he bring us all, through and for the sake of his dear Son. Amen.

\* Homily " of the worthy receiving of the Sacrament." Part I.

## APPENDIX.

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HUTCHINSON, Fellow of Eton College. Died, 1555.

In that bath of holy Baptism we are regenerate, washed, purified, and made the children of God, by the workmanship of the three persons, which formed also heaven and earth, and all the glorious fairness of them. Works. p. 11. Edit. P.S.

He [the Holy Spirit] also forgiveth sin, maketh us the sons of God; for we are christened in his name. And, that we should believe that the Holy Spirit worketh in Baptism, it pleased the Almighty Trinity that he should notably appear at Christ's baptising. *Ibid.* p. 137.

You will ask me then, whether we receive Christ's body? Yea, truly, from heaven, from the right hand of the Father; not out of the bread, nor in the bread. For, unless we eat his flesh, &c. *Ibid.* p. 35.

Thou art not godly minded, but carnal, the servant of sin, if thou despise the ordinance of God, and his commandments, who biddeth thee take and eat: and carnal and ungodly men do not receive the body of Christ, but the spiritual and godly. *Ibid.* p. 44.

Thou art not godly minded, but carnal, the servant of sin, if thou despise the ordinances of God, and his commandment, who biddeth thee take and eat: and carnal and ungodly men do not receive the body of Christ, but the spiritual and godly. *Ibid.* p. 44.

God forgiveth thy sins before thou come to the priest, if thou have earnest repentance, and true intent of amendment; . . . . and yet nevertheless he himself commandeth thee to come to them, for he hath given them authority to loose and to bind, and to bless and to curse. *Ibid.* p. 44.

PILKINGTON, Bishop of Durham. Died, 1575.

BAPTISM is a sacrament sealed by God, and sealing our consciences that God taketh us for his children and servants; and we offer and bind ourselves to serve him only as a Lord and Father. The [Lord's] Supper is also a sacrament, wherein he feeds us spiritually, thus taken into his service, with his own precious body and blood. Works. p. 192. Edit. P.S.

It is an easy matter to enter into God's Church by Baptism; but if thou fall after, how hard it is to rise again, daily experience teacheth. We must repent, fast, pray, give alms; forsake ourselves, condemn ourselves, with bitter tears and trembling work our salvation, &c. *Ibid.* p. 448.

SANDYS, Archbishop of York. Died, 1588.

By.....Baptism we are received and incorporated into the Church of Christ; by. ....the Eucharist or Lord's Supper we are nourished and fed unto life everlasting. Works. p. 87. Edit. P. S.

As the graces of God, purchased for us by Christ are offered unto us by the word, so are they also most lively and effectually by the sacraments. *Ibid.* p. 302.

All the graces which may flow from the body and blood of Christ Jesus, are in a mystery here [in the Eucharist] not represented only, but presented unto us. *Ibid.* p. 303.

We are made the happy heirs of his glorious kingdom, and

fellow-heirs with Jesus Christ : wherefore let us not so seek possessions here, that we lose a better inheritance above in heaven. If we do, it is in vain that the grace of our Lord Jesus Christ hath been so largely offered unto us, and plentifully poured on us. Yea, his grace will increase the wofulness of our destruction. *Ibid.* p. 299.

RIDLEY, Bishop of London. Martyr, 1555.

THE water in Baptism hath grace promised, and by that grace the Holy Spirit is given : not that grace is included in water, but that grace cometh by water. . . . . There is no promise made to him that taketh common bread and common wine ; but to him that receiveth the sanctified bread, and bread of the communion, there is a large promise of grace made : neither is the promise given to the symbols, but to the thing of the sacrament. But the thing of the sacrament is the flesh and blood. Works. p. 240. Edit. P.S.

In Baptism the body is washed with the visible water, and the soul is cleansed from all filth by the invisible Holy Ghost. *Ibid.* p. 273.

In that the Church of God is in doubt, I use herein the wise counsel of Vincentius Lyrinensis, . . . . . who . . . . . writeth in this manner : ‘ when one part is corrupted with heresies, then prefer the whole world before that one part ; but if the greatest part be infected, then prefer antiquity.’ *Ibid.* p. 268.

Both you and I agree herein, that in the sacrament is the very true and natural body and blood of Christ, even that which was born of the Virgin Mary, &c. ; only we differ *in modo*, in the way and manner of being : we confess all one thing to be in the sacrament, and dissent in the manner of being there . . . . . In the sacrament is a certain change, in that that bread, which was before common bread, is now a lively presentation of Christ’s body, and not only a figure, but effectually representeth his



body. . . . . Such a sacramental mutation I grant to be in the bread and wine, which truly is no small change, but such a change as no mortal man can make, but only that omnipotency of Christ's Word. *Ibid.* p. 274.

PHILPOT, Archdeacon of Winchester. Martyr, 1555.

*Gloucester.* What, if you take the word of God one way, and I another way? Who shall be judge then? *Philpot.* The primitive Church. Examinations and Writings, p. 29. Edit. P. S.

Since all truth was revealed to the primitive Church, . . . . . let us . . . . . submit ourselves to the judgment of the Church for the better understanding of the articles of our faith and of the doubtful sentences of the scripture. Let us not go about to shew in us, by following any private man's interpretation upon the word, another spirit than they of the primitive Church had, lest we deceive ourselves. *Ibid.* p. 273.

Nothing is added to God's word by the Baptism of children, . . . . . but that is done which the same word doth require; for . . . . children are accounted of Christ in the gospel among the number of such as believe. *Ibid.* p. 280.

GRINDAL, Archbishop of Canterbury. Died, 1583.

Confession, if it be discreetly used, is a laudable custom, and to the unlearned man and feeble conscience so good as a sermon. Remains. p. 57. Edit. P.S.

BECON, Prebendary of Canterbury. Died about 1567.

The wretched papists most wretchedly abused all the sacraments and mysteries of God. *Baptism they ministered in corners, and when few were present, &c.* Works. vol. i. p. 11. Edit. P. S.

St. Ambrose understandeth it [Heb. vi. 4—6.] not of penance, but of Baptism. "The renovation or renewing," saith he, "by the fountain of holy Baptism cannot be made the second time. To be renewed, he said, that is, to be made new. For it is the office of Baptism to make a man new." *Ibid.* 95.

That [auricular] confession hath been greatly abused it cannot be denied;.....yet ought it not therefore to be rejected and cast away, but rather restored to the old purity, and to the use for which it was first instituted. *Ibid.* p. 100.

Confession bringeth high tranquillity to the troubled conscience of a christian man, while the most comfortable words of absolution are rehearsed unto him by the priest. *Ibid.* p. 101.

By Christ we be set again at liberty, and receive our manumission and freedom from that captivity whereunto we were made bond by the sin of Adam, so soon as we are regenerate and born anew by the honourable sacrament of Baptism and the Holy Ghost. *Ibid.* p. 173.

At Baptism we are purged through Christ's blood from original sin, and all other that we have committed before, so that we are reconciled to God, and recounted for righteous. Now by Christ also are we preserved from the wrath of God, which we deserve through the wickedness which we do after Baptism. *Ibid.* p. 333.

A sacrament is an holy æction,.....in the which the redemption and partaking of our Lord Jesus Christ is given to us through the word and the signs instituted for this purpose of God. *Ibid.* vol. ii. p. 199.

*Father.* In Baptism then we receive both remission of our sins, and the Holy Ghost? *Son.* Yea, and with the Holy Ghost the fruits also of God's Spirit.....*Father.* If sin be remitted and forgiven us, yea, and put away in Baptism, how cometh it then to pass, that we feel in ourselves such cruel and raging lusts, which without ceasing move and provoke us unto the transgression of God's most holy will? *Son.* That concupiscence is left unto us to be an exercise of our faith, that we should daily labour through the Spirit of God to repress it. *Ibid.* p. 204.

*Father.* What sayest thou to those christians,.....which lead a life spotted and defiled with all kind of sin and wickedness?

*Son.* These are fallen from the grace which they received in their Baptism, and have lost the Holy Ghost, wherewith they were renewed in the fountain of regeneration. *Ibid.* p. 206.

God hath not so bound and made himself thrall to a sacrament, that without it his power of saving is lame, and of no force to defend from damnation. *Ibid.* p. 215.

The Jews sacraments had.....promises of corporal benefits annexed unto them: the sacraments of Christians have adjoined unto them promises of spiritual and heavenly benefits, as the grace, favour, and mercy of God, remission of sins, the gift of the Holy Ghost, quietness of conscience, and the assurance of everlasting life. *Ibid.* p. 217.

The Sacraments, when they be lawfully and duly ministered, are not of force.....for the worthiness of the minister, but for the institution and ordinance of God, that the promise may be certain. For it is Christ himself which truly and properly baptiseth, and not man, whose ministry, as an hand, Christ useth in baptising.—*Ibid.* p. 226.

God.....hath bound himself unto thee with a certain peculiar covenant and sign [Baptism] put unto thy body. *Ibid.* p. 573.

This prerogative have we, that by Baptism we are removed from that fierce judging-place into the court of mercy or throne of grace, where God will not deal with us according to the rigour of justice, but according to his mercy. *Ibid.* p. 635.

Whereas the Lord Christ Jesus would have the holy communion of his blessed body and precious blood to be oftentimes received of the faithful.....; the custom in the pope's Church is, that the people receive that sacrament usually but once in the year. *Ibid.* p. 257.

“Receive (the Lord's bread) daily, which may profit thee daily.” (*Quoted from a work attributed to St. Ambrose.*) “He that hath a wound seeketh a medicine: we have a wound while we are under sin; the medicine is the sacrament [of the Lord's

Supper]: daily receive, daily thou shalt be healed." (*Quoted from S. Bernard.*) *Ibid.* p. 259.

By Baptism he [God] is your Father, and you are born of him, and so become his son.....By Baptism you are made the brother of Christ, heir of God, and fellow-heir with Christ of everlasting glory.....By baptism is the Holy Ghost given unto you.....When you thus came unto the Lord's Table, all the fruits, benefits, and merits of Christ's passion were given you;.....so that now ye are incorporated into Christ and become a true and lively member of that mystical body whereof he is the head, yea, you are flesh of his flesh, and bone of his bones. *Ibid.* vol. iii. p. 173.

#### HOOPER, Bishop of Glo'ster. Martyr, 1555.

Such as be sanctified by Christ, must live an honest and holy life, or else his sanctification availeth not. As God forsook the children of Israel for sin, so will he do us. They were elected to be his people with this condition, "if ye will obey, &c." Exod. xix. 5. Early Writings. p. 76. Edit. P. S.

Only those be appertaining unto God, that be thus [by Baptism] called openly into the visible Church and congregation, except death prevent the act. *Ibid.* p. 131.

Those that attribute more than is due, or less than is due, unto the holy sacraments instituted by Christ, committeth sacrilege. They take from the sacraments too much, that say, they be but external signs:.....or those that say they may be done and left undone, as it pleaseth man that useth them. *Ibid.* p. 399.

#### CRANMER, Archbishop of Canterbury. Martyr, 1556.

St. Paul saith, "as many as be baptised in Christ, put Christ upon them:" nevertheless, this is done in divers respects; for in Baptism it is done in respect of regeneration, and in the holy

Communion in respect of nourishment and augmentation. Works. vol. i. p. 25. Edit. P. S.

What Christian man would say,.....that we be not regenerated, both body and soul, as well in Baptism as in the sacrament of the Body and Blood of Christ? or that in Baptism we be not united to Christ's divinity by his manhood? *Ibid.* p. 176.

As this is wondered at in the sacrament of Baptism, how he that was subject unto death receiveth life by Christ and his holy Spirit: so is this wondered at in the sacrament of Christ's holy table, how the same life is continued and endureth for ever by continual feeding upon Christ's flesh and his blood. *Ibid.* p. 66.

As in Baptism we must think, that as the priest putteth his hand to the child outwardly, and washeth him with water, so must we think that God putteth to his hand inwardly, and washeth the infant with his Holy Spirit; and moreover, that Christ himself cometh down upon the child, and apparelleth him with his own self. *Ibid.* p. 366.

The whole Church cannot make one article of the faith, although it may be taken as a necessary witness for the receiving and establishing of the same, with these three conditions, that the thing which we would establish thereby hath been believed in all places, ever, and of all men. *Ibid.* p. 379.

The second birth is by the Water of Baptism, which Paul calleth the bath of regeneration, because our sins be forgiven us in Baptism, and the Holy Ghost is poured into us as into God's beloved children, so that by the power and working of the Holy Ghost we be born again spiritually, and made new creatures. And so by Baptism we enter the kingdom of God, and shall be saved for ever, if we continue to our lives' end in the faith of Christ. *Sermon on Baptism set forth by Cranmer: Tracts of the Anglican Fathers.* Vol. i. p. 3.

COVERDALE, Bishop of Exeter. Died, 1569.

Forasmuch as he [Christ] through his grace hath incorporated us unto himself, we ought with great diligence to apply ourselves, that we may abide in him and bear fruit.....Whoso now is unthankful to the grace of God, and doth not practice himself in good works to God's glory, the same is cut off, and as an unfruitful dry branch, thrown into the fire and burnt. Works. vol. i. p. 231. Edit. P. S.

Forasmuch as we through Baptism in the faith of Christ have received Christ, and are marked out for him, having once forgiveness of sins through the grace and gift of Christ: let us daily remember to hearken and follow the admonishment of the Spirit, which teacheth us all good things. *Ibid.* p. 410.

This [the Lord's Supper] was and ought to be so necessary a food to the soul, that without it no Christian can tarry in Christ, neither have Christ tarry in him; whereby it is plain, that without this food no soul hath any life in it. *Ibid.* p. 531.

LATIMER, Bishop of Worcester. Martyr, 1555.

I do not put you in comfort, that if ye have once the Spirit, ye cannot lose it.....We may lose the Spirit that we have once possessed. It is a fond thing. Works. vol. i. p. 229. Edit. P. S.

He that is blasphemous, and obstinately wicked, and abideth in his wickedness still to the very end, he sinneth against the Holy Ghost; as St. Augustine, and all other godly writers do affirm. *Ibid.* p. 463.

In what trouble and calamity soever we be, let us remember that we be baptised; that God hath promised to help us, to deliver us from all our sins and wickedness, to be our God. *Ibid.* vol. ii. p. 134.

We may one time be in the book [of life,] and another time come out again; as it appeareth by David, which was written

in the book of life: but when he sinned, he at that same time was out of the book of the favor of God, until he had repented and was sorry for his faults. *Ibid.* p. 175.

To speak of right and true confession, I would to God it were kept in England; for it is a good thing. And those which find themselves grieved in conscience might go to a learned man, and there fetch of him comfort of the word of God, and so to come to a quiet conscience: which is better and more to be regarded than all the riches of the world. And surely it grieveth me much that such confessions are not kept in England, &c. *Ibid.* p. 180.

JEWEL, Bishop of Sarum. Died, 1571.

After a certain manner of speech (and not otherwise.) the Sacrament of the Body of Christ is the Body of Christ, and the Sacrament of the Blood of Christ is &c. *Tracts of the Anglican Fathers.* vol. i. p. 68.

What? are they [the sacraments] nothing else but bare and naked signs? God forbid. They are the seals of God; heavenly tokens and signs of the grace, and righteousness, and mercy, given and imputed to us.....They are not bare signs, it were blasphemy so to say. *Ibid.* pp. 71-2.

The grace of God doth always work with his sacraments; but we are taught not to seek the grace in the sign, but to assure ourselves, by receiving the sign, that it is given us by the thing signified. *Ibid.* p. 72.

For this cause are infants baptised, because they are born in sin and cannot become spiritual, but by this new birth of the water and the Spirit. *Ibid.* p. 76.

Such a change is made in the Sacrament of Baptism: through the power of God's working, the water is turned into Blood; they that be washed in it receive the remission of sins; their robes are made clean in the blood of the Lamb. *Ibid.* p. 80.

Whether the infant be signed with the sign of the cross, or

be put into the water once or twice: whether one, or two, or three, or more, be godfathers or witnesses of the Baptism, it maketh nothing to the virtue of the Sacrament; they are no part thereof; *without these*, Baptism is whole and perfect. *Ibid.* p. 81.

We teach the people, not that a naked sign or token, but that Christ's body and blood indeed and verily is given unto us; that we verily drink it; that we verily be relieved and live by it; that we are bones of his bones, and flesh of his flesh; that Christ dwelleth in us, and we in him. *Reply to Harding's Answer.* Art. 5. Division 2.

Touching the substance of religion, we believe that the ancient, Catholic, learned Fathers believed; we do that they did, we say that they said. *Answer to Harding's Conclusion.*

Abuses and errors removed, and especially the priest being learned, as we have said before, we mislike no manner of confession, whether it be private or public. *Defence of the Apology.* pp. 156. 158. *Edit.* 1611.

BILSON, Bishop of Winchester, and one of the revisors of the authorised version of the Scriptures.

Because men draw and stretch the Scriptures to their fancies, therefore it is very needful that the line of prophetical and apostolical interpretation should be directed by the rule of the ecclesiastical and Catholic sense. *True difference between Christian Subjection and unchristian Rebellion.* Pt. iv. p. 546. *Edit.* 1585.

TURNER, Dean of Wells, (in the reigns of Ed. vi. and Eliz.)

If any doubt arise in our consciences, whom ought we rather to go to and ask counsel, than of the head man of our souls? Furthermore, when we be faint-hearted, or have no courage, and are vexed with temptations, we may not despise the re-



medy that God ordained. Thou hast God's word (Matt. xviii.): "Where two or three," &c. (John xx.): "Whose sins ye shall remit," &c. Whom would not these fatherly promises provoke and allure to confession, when the conscience is lifted up and established, not by man's word, but by God's word spoken by man's mouth?.....Let the bishops appoint learned men to hear confessions, and not blockheads, and then the people shall come to the priests by heaps and swarms. *Tracts of the Anglican Fathers.* vol. ii. pp. 196, 7.

TAYLOR, Bishop of Downe and Connor. Died 1667.

You are advised by the Church, under whose discipline you live, that before you are to receive the holy Sacrament, or when you are visited with any dangerous sickness, if you find any one particular sin, or more, that lies heavy upon you, to disburden yourself of it into the bosom of your confessor, who not only stands between God and you to pray for you, but hath the power of the keys committed to him, upon your true repentance, to absolve you in Christ's name from those sins which you have confessed to him. *Guide for the Penitent.*

HALL, Bishop of Norwich. Died, 1656.

Who but the successors of the legal priesthood are proper to judge of the uncleanness of the soul? Whether an act be sinful, or in what degree it is such; what grounds are sufficient for the comfortable assurance of repentance, of forgiveness; what courses are fittest to avoid the danger of relapses; who is so like to know, so meet to judge, as our teachers? would we, in these cases, consult oftener with our spiritual guides, and depend upon their faithful advices, and well grounded absolutions, it were safer, it were happier for us. Oh the dangerous extremity of our wisdom! our hoodwinked progenitors would

have no eyes but in the heads of their ghostly fathers; we think ourselves so quicksighted, that we pity the blindness of our able teachers; none but ourselves are fit to judge of our own leprosy. *Contemplations*. vol. iii. B. IV. Cont. x.

HOOKER, Master of the Temple. Died 1600.

There hath been some doubt.....whether *containing in Scripture* do import express setting down in plain terms, or else *comprehending* in such sort that by reason we may from thence conclude all things which are necessary. Against the former of these two constructions instance hath sundry ways been given. For our belief in the Trinity, the co-eternity of the Son of God with his Father, the proceeding of the Spirit from the Father and the Son, the duty of baptising infants: these with such other principal points, the necessity whereof is by none denied, are notwithstanding in Scripture nowhere to be found by express literal mention, only deduced they are out of Scripture by collection. *Ec. Pol.* B. I. ch. xiv. § 2.

To hide the general consent of antiquity agreeing in the literal interpretation, [of John iii.] they [the puritans] cunningly affirm that "certain" have taken those words as meant of material water, when they know that of all the ancient there is not one to be named that ever did otherwise either expound or allege the place than as implying external baptism. Shall that which hath always received this and no other construction be now disguised with the toy of novelty? Must we needs at the only show of a critical conceit without any more deliberation, utterly condemn them of error, which will not admit that fire in the words of John is quenched with the name of the Holy Ghost, or with the name of the Spirit, water dried up in the words of Christ? *Ibid.* B. V. ch. lix. § 3.

Unless as the Spirit is a necessary inward cause, so Water were a necessary outward mean to our regeneration, what construction should we give unto those words wherein we are said

to be new-born, and that *ek hudatos*, even of water? Why are we taught that with water God doth purify and cleanse his Church? (EPHES. v. 26.) Wherefore do the Apostles of Christ term Baptism a bath of regeneration? (TIT. iii. 5.) What purpose had they in giving men advice to receive outward Baptism, and in persuading them it did avail to remission of sins? (AC. ii. 38.) *Ibid.* ch. lx. § 1.

Although.....we make not Baptism a cause of grace, yet the grace which is given them with their Baptism doth so far forth depend on the very outward sacrament, that God will have it embraced not only as a sign or token what we receive, but also as an instrument or mean whereby we receive grace, because Baptism is a sacrament which God hath instituted in his Church, to the end that they which receive the same might thereby be incorporated into Christ, and so through his most precious merit obtain as well that saving grace of imputation which taketh away all former guiltiness, as also that infused divine virtue of the Holy Ghost, which giveth to the powers of the soul their first disposition towards future newness of life. *Ibid* § 2.

As we are not naturally men without birth, so neither are we Christian men in the eye of the Church of God but by new birth, nor according to the manifest ordinary course of divine dispensation new-born, but by that Baptism which both declareth and maketh us Christians. In which respect we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life, a seal perhaps to the grace of election, before received, but to our sanctification here a step that hath not any before it. *Ibid* § 3.

They draw very near unto this error [of the Valentinian heretics,] who fixing wholly their minds on the known necessity of faith imagine that nothing but faith is necessary for the attainment of all grace. Yet is it a branch of belief that sacraments are in their place no less required than belief itself.....  
.....If Christ himself which giveth salvation do require Bap-

tism, (Mark xvi. 16.) it is not for us that look for salvation to sound and examine him, whether unbaptized men may be saved, but seriously to do that which is required, and religiously to fear the danger which may grow by the want thereof. Had Christ only declared his will to have all men baptized, and not acquainted us with any cause why Baptism is necessary, our ignorance in the reason of that he enjoineth might perhaps have hindered somewhat the forwardness of our obedience thereunto; whereas now being taught that Baptism is necessary to take away sin, how have we the fear of God in our hearts if care of delivering men's souls from sin do not move us to use all means for their Baptism? *Ibid.* § 4.

To think that a man whose baptism the crown of martyrdom preventeth, doth lose in that case the happiness which so many thousands enjoy, that only have had the grace to believe, and not the honour to seal the testimony thereof with death, were almost barbarous.....It hath been.....constantly held as well touching other believers as martyrs, that Baptism taken away by necessity, is supplied by desire of Baptism, because with equity this opinion doth best stand. *Ibid.* § 5.

Touching infants which die unbaptised, sith they neither have the sacrament itself, nor any sense or conceit thereof, the judgment of many hath gone hard against them. But yet seeing grace is not absolutely tied unto sacraments, and besides such is the lenity of God that unto things altogether impossible he bindeth no man, but where we cannot do what is enjoined us accepteth our will to do instead of the deed itself; again, forasmuch as there is in their Christian parents and in the Church of God a presumed desire that the sacrament of Baptism might be given them, yea a purpose also that it shall be given; remorse of equity hath moved divers of the school divines in these considerations ingenuously to grant, that God all merciful to such as are not in themselves able to desire Baptism imputeth the secret desire that others have in their behalf, and accepteth the same as theirs rather than casteth away their souls for that which no man is able to help. *Ibid.* § 6.

Till we come to actual belief, the very sacrament of faith is a shield as strong as after this the faith of the sacrament against all contrary infernal powers. Which whosoever doth think impossible, is undoubtedly farther off from Christian belief though he be baptised than are these innocents, which at their Baptism albeit they have no conceit or cogitation of faith, are notwithstanding pure and free from all opposite cogitations, whereas the other is not free. *Ibid.* ch. lxiv. § 2.

The ancient custom of the Church was after they had baptised, to add thereunto imposition of hands with effectual prayer for the illumination of God's most Holy Spirit to confirm and perfect that which the grace of the same Spirit had already begun in Baptism. *Ibid.* ch. lxvi. § 1.

As miraculous graces of the Spirit continued after the Apostles' times.....so it nowhere appeareth that ever any did by prayer and imposition of hands sithence the Apostles' times make others partakers of the like *miraculous gifts* and graces, as long as it pleased God to continue the same in his Church, but only Bishops the Apostles' successors for a time even in that power. *Ibid.* § 3.

Whereas the successors of the Apostles had but only for a time such power as by prayer and imposition of hands to bestow the Holy Ghost; the reason wherefore Confirmation nevertheless by prayer and laying on of hands hath hitherto always continued, is for other very special benefits which the Church thereby enjoyeth. The Fathers every where impute unto it that gift or grace of the Holy Ghost, not which maketh us first Christian men, but when we are made such, assisteth us in all virtue, armeth us against temptation and sin. For, after Baptism administered, "there followeth," saith Tertullian, "imposition of hands with invocation and invitation of the Holy Ghost, which willingly cometh down from the Father to rest upon the purified and blessed bodies, as it were acknowledging the waters of Baptism a fit seat. St. Cyprian in more particular manner alluding to that effect of the Spirit which

here especially was respected, "How great," saith he, "is that power and force wherewith the mind is here" (he meaneth in Baptism,) "enabled, being not only withdrawn from that pernicious hold which the world before had of it, not only so purified and made clean that no stain or blemish of the enemy's invasion doth remain, but over and besides" (namely through prayer and imposition of hands,) "becometh yet greater, yet mightier in strength, so far as to reign with a kind of imperial dominion over the whole band of that roaming and spoiling adversary." *Ibid.* § 4.

By this mean [the severing Confirmation from Baptism] it came to pass that children in expectation thereof were seasoned with the principles of true religion before malice and corrupt examples depraved their minds, a good foundation was laid betimes for direction of the course of their whole lives, the seed of the Church of God was preserved sincere and sound...  
 .....Whereunto imposition of hands and prayer being added, our warrant for the great good effect thereof is the same which Patriarchs, Prophets, Priests, Apostles, Fathers and men of God have had for such their particular invocations and benedictions, as no man I suppose professing truth of religion will easily think to have been without fruit. No, there is no cause we should doubt of the benefit, but surely great cause to make complaint of the deep neglect of this Christian duty almost with all them to whom by right of their place and calling the same belongeth. Let them not take it in evil part, the thing is true, their small regard hereunto hath done harm in the Church of God. *Ibid.* § 7. 8.

Life being proposed unto all men as their end, they which by Baptism have laid the foundation, and attained the first beginning of a new life, have here their nourishment and food prescribed for *continuance of life* in them. Such as will live the life of God must eat the flesh and drink the blood of the Son of Man, because this is a part of that diet which if we want we cannot live. Whereas therefore in our infancy we are in-

corporated into Christ and by Baptism receive the grace of his Spirit without any sense or feeling of the gift which God bestoweth, in the Eucharist we so receive the gift of God, that we know by grace what the grace is which God giveth us, the degrees of our own increase in holiness and virtue we see and can judge of them, we understand that the strength of our life begun in Christ is Christ, that his flesh is meat and his blood drink, not by surmised imagination but truly, even so truly that through faith we perceive in the body and blood sacramentally presented the very taste of eternal life, the grace of the sacrament is here as the food which we eat and drink. This was it that some did exceedingly fear, lest Zuinglius and Ecolampadius would bring to pass, that men should account of this sacrament but only as of a shadow, destitute, empty and void of Christ. But seeing that by opening the several opinions which have been held, they are grown for aught I can see on all sides at the length to a general agreement concerning that which alone is material, namely, the *real participation* of Christ and of life in his body and blood *by means of this sacrament*; wherefore should the world continue still distracted and rent with so manifold contentions, when there remaineth now no controversy saving only about the subject *where Christ is?* *Ibid* ch. lxvii. § 1. 2.

All things considered and compared with that success which truth hath hitherto had by so bitter conflicts with errors in this point, shall I wish that men would more give themselves to meditate with silence what we have by the sacrament, and less to dispute of the manner how? *Ibid*. § 3.

If we doubt what those admirable words may import, let him be our teacher for the meaning of Christ to whom Christ was himself a schoolmaster, let our Lord's Apostle be his interpreter, content we ourselves with his explication, My body, *the Communion of my body*, My blood, *The Communion of my blood*. Is there any thing more expedite, clear and easy, than that as Christ is termed our life because through him we obtain

life, so the parts of this sacrament are his body and blood for that they are so to us who receiving them receive that by them which they are termed? The bread and cup are his body and blood because they are causes instrumental upon the receipt whereof the *participation* of his body and blood ensueth... His body and blood are in that very subject whereunto they minister life not only by effect or operation, even as the influence of the heavens is in plants, beasts, men, and in every thing which they quicken, but also by a far more divine and mystical kind of union, which maketh us one with him even as he and the Father are one. *Ibid.* § 5.

These holy mysteries received in due manner do instrumentally both make us partakers of the grace of that body and blood which were given for the life of the world, and besides also impart unto us even in true and real though mystical manner the very Person of our Lord himself, whole, perfect, and entire, as hath been shewed. *Ibid.* § 8.

What these elements are in themselves it skilleth not, it is enough that to me which take them they are the body and blood of Christ, his promise in witness hereof sufficeth, his word he knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this, O my God thou art true, O my soul thou art happy! *Ibid.* § 12.

The power of the ministry of God translateth out of darkness into glory, it raiseth men from the earth and bringeth God himself down from heaven, by blessing visible elements it maketh them invisible grace, it giveth daily the Holy Ghost, it hath to dispose of that flesh which was given for the life of the world and that blood which was poured out to redeem souls, when it poureth malediction upon the heads of the wicked they perish, when it revoketh the same they revive. O wretched blindness if we admire not so great power, more wretched if we consider it aright and notwithstanding imagine that any but God can bestow it. *Ibid.* ch. lxxvii. § 1.

And for private confession and absolution it standeth thus



with us : The minister's power \*to absolve is publicly taught and professed, the Church not denied to have authority either of abridging or enlarging the use and exercise of that power, upon the people no such necessity imposed of opening their transgressions unto men, as if remission of sins otherwise were impossible ; neither any such opinion had of the thing itself, as though it were either unlawful or unprofitable, saving only for these inconveniences, which the world hath by experience observed in it heretofore. And in regard thereof, the Church of England hitherto hath thought it the safer way to refer men's hidden crimes unto God and themselves only ; howbeit, not without special caution for the admonition of such as come to the holy Sacrament, and for the comfort of such as are ready to depart the world. *Ibid.* B. VI. ch. iv. § 15.

There is no controversy but as God in that special case [viz. of David after he had been in unto Bathsheba,] did authorise Nathan, so Christ more generally his apostles and the ministers of his word in his name so absolve sinners. Their power being equal, all the difference between them can be but only in this, that whereas the one had prophetic evidence, the other have the certainty partly of faith, and partly of human experience, whereupon to ground their sentence. *Ibid.* ch. vi. § 1.

Our saviour by those words, " Whose sins ye remit, they are remitted," did ordain judges over sinful souls, give them authority to absolve from sin, and promise to ratify in heaven whatsoever they should do on earth in execution of this their office.....Howbeit all this with two restraints, which every jurisdiction in the world hath ; the one, that the practice thereof proceed in due order ; the other, that it do not extend itself beyond due bounds ; which bounds or limits have so confined penitential jurisdiction, that although there be given unto it power of remitting sin, yet not such sovereignty of power, that no sin should be pardonable in man without it. *Ibid.* § 3.

What is then the force of absolution ? What is it which the act of absolution worketh in a sinful man ? Doth it by any

operation derived from itself alter the state of the soul? Doth it really take away sin, or but ascertain us of God's most gracious and merciful pardon? The latter of which two is our assertion, the former theirs, [viz. the Papists.] *Ibid.* § 4.

To remission of sins there are two things necessary; grace, as the only cause which taketh away iniquity; and repentance, as a duty or condition required in us..... The sentence therefore of ministerial absolution.....touching sin...only declareth us free from the guiltiness thereof, and restored into God's favour. *Ibid.* § 5.

#### PEARSON, Bishop of Chester.

It is certain, that *forgiveness of sins* was promised to all who were baptised in the name of Christ; and it cannot be doubted but all persons who did perform all things necessary to the receiving the ordinance of Baptism, did also receive the benefit of that ordinance, which is *remission of sins*. "John did baptise in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark i. 4.) And St. Peter made this the exhortation of his first sermon, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins." (Ac. ii. 38.) In vain doth doubting and fluctuating Socinus endeavour to evacuate the evidence of this Scripture: attributing the remission either to repentance without consideration of Baptism, or else to the public profession of faith made in Baptism; or if any thing must be attributed to Baptism itself, it must be nothing but a declaration of such remission. For how will these shifts agree with that which Ananias said unto Saul, without any mention either of repentance or confession, "Arise and be baptised, and wash away thy sins?" (Ac. xxii. 16.) and that which St. Paul, who was so baptised, hath taught us concerning the Church, that Christ doth "sanctify and cleanse it with the washing of water?" (Eph. v. 26.) It is therefore sufficiently certain that Baptism as it

was instituted by Christ after the preadministration of St. John, wheresoever it was received with all qualifications necessary in the person accepting, and conferred with all things necessary to be performed by the person administering, was most infallibly efficacious, as to this particular, that is, to the remission of all sins committed before the administration of this sacrament. *Exposition of the Creed.* Article x.

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Forasmuch as Confirmation is ministered to them that be baptised, that by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assautes of the world, and the devil: it is most meet to be ministered, when children come to that age, that partly by the frailty of their own flesh, partly by the assautes of the world and the devil, they begin to be in danger to fall into sin. *Liturgies.* Ed. vi. 1549 and 1552.

## ERRATA.

PAGE 3, LINE 5 from bottom, for *these* read *them*.

... 5, ... 2 from top, for *allen* read *fallen*.

... 9, ... 14 ... for *Baptism very*, read *Baptism, very*.

... 16, ... 7 ... leave out *the*.

... 26, ... 5 ... for *one* read *our*.

... 42, ... 15 ... for *doctrines* read *doctrine*.

... 81, ... 12 ... for *the* read *this*.

... 82, ... 2 from bottom, for *re* read *are*.

... 83, ... 3 ... for *fifth* read *fifteenth*.

... 94, instead of the last paragraph substitute the following:

It is not enough to receive it [the Eucharist] spiritually, we must receive it also sacramentally; yea, he that will not receive it sacramentally, neither can he, receive it in faith spiritually.  
*Ibid.* p. 44.

